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Typical Characters

OF THE

Lord Jesus.

By GEO. SOLTAU.

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No. 1.—WHAT ARE TYPES AND TYPICAL CHARACTERS?

LAST year we published a series of papers on the "Person and Mission of the Holy Spirit." This year we send out a little book on some of the Old Testament Typical Characters of the Lord Jesus. It is the work of the Holy Spirit to reveal, through the Scripture, the beauties and glories of the Lord Jesus. He does so, amongst other ways, by showing how holy men of old represented Him, foreshadowing certain features of character, and certain official positions, which He was to occupy. The study of the Priests, Kings, Prophets, Shepherds, Leaders, &c., will give us fuller perceptions of our Lord in these capacities.

In some quarters objection is raised to Typical Teaching as being fanciful, imaginative, and unreal. What, then, is our warrant for pursuing such study? There is the statement in Heb. viii. 8, concerning the details of the Tabernacle worship, "The Holy Ghost *thus signifying*." Then again in 1 Cor. x, 6, "Those things were our examples," when events in the history of Israel are handled typically.

1. The Word "Type."

The word "*Type*," is a Greek word in English letters, and has been translated by seven English words in the New Testament. It occurs sixteen times in all. The following are the occurences, with their different meanings.

1.—PRINT. "Except I shall see in his hands the *print* of the nails, and put my finger into the print of the nails" (twice). (John xx. 25.)

2.—PATTERN. "Make all things according to the *pattern* shewed thee." (Heb. viii. 5.)

3.—FIGURE. "Adam, the *figure* of Him that was to come." (Rom. v. 14).

4.—FORM. "Ye have obeyed . . . that *form* of doctrine that was delivered unto you." (Rom. vi. 17.)

5.—FASHION. "Make it according to the *fashion* that he had seen." (Acts vii. 44.)

6.—MANNER. "A letter after this *manner*." (Acts xxiii, 25.)

7.—EXAMPLE. "Those things were our *example*." (1 Cor. x. 6.) "These things happened for *examples*." (1 Cor. x. 11.) "Ye were *ensamples* to all that believe." (1 Thess. i. 7.)

So the word *Type* means a pattern to be copied, an example to be followed, a shape, a mould into which doctrine is cast, an impression left. The apostle Paul speaks of the Thessalonian Christians as being "*Typical believers*." In their conduct, character,

and godliness they were splendid specimens of what faith in Christ should produce. How many of us can be pointed out as Typical Christians, whose example may be followed?

The use of the word in Rom. v. 14, Adam, "the *type* of Him that was to come," indicates that men of old were to be looked upon as foreshadowing the Christ. If the first man was thus regarded, why not many of his successors likewise?

By way of introduction it may be helpful to give a few samples of Typical Events, Typical Characters, and Typical Materials, and so a vista of further Bible Study may be opened up.

2.—Typical Events.

Selecting two books, St. John's Gospel, and 1 Corinthians, we note in the former the following:

i. 29. *A Lamb offered up.* "Behold the Lamb of God."

iii. 14. *A serpent lifted up.* "As Moses lifted up the serpent . . . so must the Son of Man be lifted up."

vi. 32, 33. *Manna from heaven.* "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."

vii. 37. *Water from the Rock.* "If any man thirst, let him come unto Me and drink."

x. ii. *Shepherd and sheep.* "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

xv. 5. *The Vine and branches.* "I am the Vine, ye are the branches."

TAKING OUR SECOND BOOK, I CORINTHIANS :—

v. 7. *Passover kept* and leaven removed. "Christ our Passover is sacrificed for us. Purge out the old leaven."

x. 1. *The Red Sea crossed.* "All our fathers passed through the sea."

x. 1. *The cloud that guided* "All our fathers were under the cloud."

x. 3. *Manna supplied.* "They did all eat the same spiritual meat."

x. 4. *Water from rock.* "Did all drink the same spiritual drink."

Concerning this group, it is interesting to notice that it is said "those things were our types." That is to say, the events of deliverance, guidance and supplies for Israel are to convey lessons of God's similar dealings with His people of to-day. He will be to us the same God as he was to Israel, miraculously leading, miraculously supplying, and that, too, in spite of perpetual murmuring and discontent. To continue :—

x. 7. *Idolatry.* "Neither be ye idolators, as were some of them."

x. 8. *Impurity.* "Neither let us commit fornication, as some of them committed."

x. 9. *Tempting.* "Neither let us tempt Christ, as some of them tempted."

x. 10. *Murmuring.* "Neither murmur ye, as some of them murmured."

"All these things happened unto them *for types*, and are written for our admonition." These are lessons of what to avoid, and not to do, and the judgments that fell on Israel are to be the warnings to the people of God not to sin in like manner. ARE NOT SUCH WARNINGS NEEDED TO DAY? Look around at the heart idolatry, impurity, discontent, and flaunting of unbelief on the part of God's people. How many can never, in consequence, enter the Land of Promise!

xi. 25, 26. *Bread and wine.* "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

xii. 12. *Body and members.* "As the body is one and hath many members, . . . so also is the Christ."

xii. 21. *The Eye and Hand.* "The eye cannot say to the hand, I have no need of thee."

xii. 21. *Head and feet.* "Nor again, the head to the feet, I have no need of you."

x. 16. *The ear.* "If the ear shall say," &c.

The dependence of the whole body on every member, the dependence of members on one another—all are types to teach the oneness of the mystical body of Christ, and how we are all depending one on another.

A lesson may be drawn from the modern use of the word "type," in connection with printing. A manu-

script is taken to the printing office, to be set up in type. Why? That readers may, thereby, become acquainted with the thoughts of the writer, as they are printed off, and that such thoughts may have wide circulation. When the pamphlet has been printed, the type is distributed. Later on, the same type is reset to reproduce another set of ideas from the same pen, and these, again, are put into circulation. So the Old Testament narratives and characters are God's types, through which He can convey a variety of ideas to our minds, and there need be no difficulty in expecting any amount of varying thought, to be kindled from the same Scriptures.

Much discussion has, of late, arisen in influential quarters, as to the value of the Old Testament Scriptures. Need they be studied? Are they reliable? Do they in any way vitally affect the faith and hope of the Church of God? Is it important to know them thoroughly? For answer, how far is the fabric of the New Testament composed of the material of the Old? What place has Scripture in the history of the Lord Jesus? It is by such enquiries that the true student of the Word of God will quickly arrive at the right conclusion. Take, for an illustration, a short paragraph from John xix. containing some of the details of the Crucifixion of the Lord (verse 24). The preservation of the clothing of the Lord, at the hands of the Roman soldiery, was a fulfilment of Psalm xxii. 18, as also, that for the Lord's coat, lots should be cast. In verse

28, He said, "I thirst," that the Scripture in Ps. lxix. 21, as to His receiving vinegar, might be fulfilled. These are but small details, but are of extreme importance, showing the inspiration of the Old Testament is bound up in the narrative of facts.

Verse 36. The passing by of the dead body when the soldiers broke the legs of the thieves, was to fulfil the prophecy, "A bone of Him shall not be broken." Ex. xii. 46. Here the passover lamb is clearly a typical study. And once more, in verse 37, "They shall look on Him whom they pierced," taken from Zech. xii. 10.

What must have been the wonderful exposition of the Old Testament types from the Lord's own lips, when on the road to Emmaus, He expounded to the two disciples the things concerning Himself, beginning at Moses, which means beginning at Genesis, &c., and so on through the Prophets. That discourse must have taken in a marvellous range of typical events and characters. (Luke xxiv. 27.)

3.—Typical Characters.

These fall chiefly into three official groups, Prophets, Priests, Kings. For example, take first the following Prophets :—

ENOCH : THE MAN OF COMMUNION WITH GOD, and therefore, the man of Prophecy. Gen. *v.* 22, 24, and Jude, 14, 15. The Lord was the Man of Communion, and how full of the second advent are his teachings.

MOSES: THE LAW GIVER, handing down the first code of laws from Mount Sinai (Ex. xix. and xx). The Lord, the Prophet, like unto Moses, handing down the second great code of law from the Mount of Beatitudes. (Matt. v.—vi.)

SAMUEL: THE HOLY OBEDIENT CHILD, the man of prayer, and the one who anointed others at the command of God (1 Sam. ii. iii. &c.) The Lord Jesus, in the beautiful Nazareth life of obedience, then the Man of prayer, and anointing with the Holy Ghost, Luke ii. 51; iii. 21; iv. 18, &c.)

NATHAN: THE REPROVER OF SIN, uncompromising and fearless (2 Sam. xii. 1, 2), and the Lord in His stern words to the Pharisees. (Matt. xxiii.)

JEREMIAH: THE MAN OF TEARS, compassion, and exquisite sensitiveness, whom God made "a defenced city, an iron pillar, and brazen walls," as he went forth commissioned to speak the solemn words of judgment. (Jer. i. 18, and ix. 1.) Such was our Lord in compassion (Luke xix. 41), and how often are found the words, "His hour was not yet come," indicating a restraining power laid on the enemy to prevent them touching Him.

EZEKIEL: THE SEER OF VISIONS OF GOD, and the interpreter of them to the people in captivity. What wondrous visions lie in the parables of the Lord; what revelations of divine holiness and God's treatment of sin, both in mercy and judgment. (c.p. Luke xv. 11-32, and xvi. 20-31.

JONAH: HIS EXPERIENCE IN THE FISH'S BELLY, is typical of the Lord's experience in the grave, as referred to by Himself (Matt. xii. 40.) If the story of Jonah be a myth, then may not the story of the death and resurrection of the Lord be equally a myth? Would He have based the proof of a future tremendous fact on a myth? That the resurrection of the Lord from the dead *is* a myth, equally with the restoration of Jonah, is now the conclusion announced publicly as such by some of the leaders in the higher criticism.

ZACHARIAS: THE PROPHET, in the days of Joash, was stoned for his faithfulness in testimony for God. (2 Chron. xxiv. 20, 21), and in the same way was the Lord treated by His own people. (John viii. 59, x. 31.)

Priests.

AARON: THE SACRIFICIAL PRIEST, making atonement for sin; perpetually handling questions and difficulties of sin, ever appearing before God in relation to a guilty nation. Such was the Lord Jesus, Sin-bearer, Sin-offering, Intercessor.

MELCHIZEDEK: THE ROYAL PRIEST, on the throne of Salem, coming out to seek and bless the overcomer Abraham, giving him bread and wine. Such will the Lord be when He reappears the second time, apart from the question of sin, unto salvation, to welcome and bless the overcoming Church, when she shall meet Him in the air.

ZADOK: THE FAITHFUL PRIEST, in times of apos-

tacy, and attempt to place another on the throne, other than God's chosen. "Consider the apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him." (Heb. iv. 1, 2.)

Kings.

DAVID: A SHEPHERD, called of God to be the Ruler of His people, warring and subduing his enemies. So our Lord is the Good Shepherd, who was chosen, anointed, and set upon the throne of government, warring now with the foes of God, and soon to be the acknowledged King and Lord.

SOLOMON: THE KING OF PEACE, engaged in temple building. So the Lord will soon make wars to cease, and then will be seen the Temple of God, made of living stones, all glorious within and without. So shall all nations seek Him to hear of His wisdom, and worship God.

HEZEKIAH: THE RESTORER of the Temple, and the restorer of the nation from apostacy and idolatry, The Lord is perpetually restoring and renewing the life of His people, from His seat on the right hand of God.

NEBUCHADNEZZAR: THIS GREAT MAN is spoken of as "A King of Kings." (Dan. ii. 37), and his extraordinary God-given right, is described in Dan. v. 18, 19. But he failed awfully and utterly. Nevertheless, his position and authority may justly be taken as typical of the position and authority, yet to be revealed,

of Him whose name is, "*The* King of Kings," and whose rule will be righteous.

4.—Typical Materials.

A great field lies open here for parabolic and typical teaching, "Sermons in stones, and God in everything." We suggest a few samples of materials, having a typical meaning, and thus foreshadowing greater truths.

Gold. DIVINITY, GLORY. As used in the construction of Tabernacle and Temple.

Silver. REDEMPTION PRICE, RANSOM. (Ex. xxx. 11, 16), and (1 PET. i. 19, 20.) Also purity, it was the foundation of the tabernacle.

Brass. STRENGTH, ENDURANCE, that which will stand the fire. Of this the altar for daily use was made, on which the fire was never to go out. (See Rev. 1. 15.) "His feet like unto fine brass," &c.

Iron. SOLIDITY, power to break (Dan. ii. 33, vii. 7. Symbol of earthly power (Psalm ii. 9.) The rod of iron.

Wood. HUMANITY. That which springs up and out of the earth, the root out of the dry ground, the branch. The tabernacle was made of wood, overlaid with gold, and this was the meeting-place between God and His people. The Lord Jesus was Son of man and Son of God. "God manifest in the flesh." "The Word made flesh." "The Child born, the Son given."

Stone. BUILDING MATERIAL. "Living stones," for the Temple of God. (1 Pet. ii. 5, 7.)

Corn. FOOD SUPPLIES. Nourishment. (John xii. 24.)

Wine. JOY. John xv. 11. The Lord is the only source of true joy. "I am the *true* Vine."

Oil. THE HOLY SPIRIT. For anointing the sick. lepers, guests, and to all offices of importance. (1 John ii. 27,) "Ye have received an anointing."

Salt. INCORRUPTIBILITY That which preserves from corruption. Let your speech be seasoned with salt. Say things worth remembering, and having preservative power.

Honey. NATURAL SWEETNESS. Good in its place, but never to be offered to God.

Fire. DIVINE HOLINESS. Searching, purifying, testing.

Wind. THE HOLY SPIRIT. Invisible, mighty, uncontrollable.

Clothing. HABITS OF CHARACTER. May be clean, or ragged, or old, or filthy, or rent, or white. (Zech. iii. 4).

Water. THE EMBLEM OF THE HOLY SPIRIT, or of the Word of God, in cleansing efficacy. Dew, rain, rivers, streams, all being variations of the same thought.

The above may suffice as illustrations of what may

prove to many an unworked goldmine, which may yet yield such an increase of wealth as to cause many to walk in "newness of life." Riches shall supplant poverty, and while old debts shall be met, there shall be an abundance to give away for the enrichment of others.

No. 2.—THE GOOD SHEPHERD.

ABEL.

1. WHAT IS A SHEPHERD?

A KEEPER OF SHEEP.—Sheep are the most stupid of domesticated animals, devoid of affection, instinct, and knowledge of home. Hence they are frequently used in Scripture to describe the human race in its relation to God. The natural habit is to stray, and not to know how to turn back. (Is. liii. 6.) "All we like sheep have gone astray, we have turned everyone to his own way." (Jer. l. 6, 17,) "My people hath been lost sheep"; "Israel is a scattered sheep." (1 Pet. ii. 25,) "Ye were as sheep going astray." (Ps. cxix. 176,), "I have gone astray like a lost sheep." It is for such that the Shepherd cares, for such that the Good Shepherd lays down His life. It is a humiliating picture of the human heart, and militates only too truly against modern ideas of the wonderful position and condition of the human race, and the strides upward that are being made. God declares that "like sheep," all have gone astray, and that in man there is *no natural instinct for God.* Here we must start our study of the Typical Shepherd. Will He love, care for,

feed, and preserve such an unremunerative flock of sheep? "He shall feed His flock like a Shepherd."

One more detail. Sheep are peculiarly liable to *foot and mouth disease.* The flock of the Good Shepherd is by no means immune from this trouble. Wandering feet, and impure lips that utter many unsavoury things are, alas! too common. But there is healing for these troubles, and a cure for the feet that wander into bad pastures, and for the taste that prefers them to the pasture of His choosing.

A SHEPHERD'S LIFE. 1. EQUIPMENT.

1. A MANTLE. (Jer. xliii. 12.) "As a Shepherd putteth on *his mantle.*" The Mantle of the Lord Jesus was the Holy Spirit. In that equipment He came and lived, and loved, and died for the sheep.

2. SCRIP. (1 Sam. xvii. 40.) David put the smooth stones "in a shepherd's bag that he had, even in *a scrip.*" This was the article in which he carried all supplies for the day, as he started on his work. The *heart* shall correspond to the scrip. "Thy word have I hid in my heart." The heart must be well stored with all necessaries for the day's work. "Thy law is within my heart," said the Good Shepherd.

3. SLING. (1 Sam. xvii. 40.) "*His sling* was in his hand" for offensive work in attacking the enemies of the flock; the power is FAITH IN GOD.

4. ROD. (Ps. xxiii. 4.) "*Thy rod* comforts me." This is the shepherd's crook, mentioned as in the hand of Moses (Ex. iv. 2), used for counting the flock, and for catching any individual sheep needing special attention. This is typical of THE WORD OF GOD. How often have we found our progress in a wrong path suddenly arrested by some text or truth of Scripture, and we have known that it was the Lord using His rod to save us.

5. STAFF. (1 Sam. xvii. 40.) David "*took his staff* in his hand." This was the club for offensive work in fighting the wild animals that attacked the flock. It is another emblem of the Word of God in its power to drive back foes. "Thy staff," or club, "COMFORTS ME." This club is a mighty comfort when the foe appears in strength to attack the flock.

6. TENT. (Cant. i. 8). "Beside the *shepherd's tents*." These were the temporary dwellings of the shepherds as they moved from place to place. (John i. 14.) "The word was made flesh and tabernacled, or tented, among us."

7. HONEY. Ps. cxix. 103; xix. 9-10.) "How sweet are thy words to my taste, yea, *sweeter than honey* to my mouth." A shepherd always carried honey in his scrip as part of his equipment, and found it essential as a corrective for poisonous pasture if eaten by the sheep. There is need for an ample supply of this honey of "Thy words" in these days of universal poisonous litera-

ture, in which too many of the sheep delight to feed. THE TRUTH from God is the only corrective to error.

2. A SHEPHERD'S DUTIES.

The Shepherd has much to do and think of, because his flock can do nothing for themselves. Helpless to find pasture, to fight foes, to take care of themselves, He alone can help.

1. TO LEAD OUT. (John x. 4.) "*He goeth before* them and they follow Him." As each morning breaks he takes them from the fold and leads them to pasture for the day. Commit the keeping of the soul, morning by morning, to the competent Shepherd.

2. TO SEARCH FOR THE STRAYING. (Ezek. xxxiv. 12.) "*As a shepherd seeketh* out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep" v. 16. "I will seek that which was lost." The wandering member of his flock is missed and sought for till it is found. The promise is an unfailing one. He cannot afford to lose one of them.

3 TO CARE FOR THE DISEASED. (Ezek. xxxiii. 16.) "*I will bring again* that which was sick, and bind up that which was broken, and will strengthen that which was sick." How full of sympathy and care is He. The more the need the more the attention. Only let the sheep submit to His treatment.

4. TO FEED THE FLOCK. (v. 16.) "*I will feed them.*" It is good pasture and wholesome food He

finds out for them. "He leadeth me into green pastures." "In a fat pasture shall they feed." Then leanness of soul will be no fault of the Shepherd, but of the sheep for not following and feeding where He leads.

5. To Water the Flock. (v. 13.) "*I will feed them* by the rivers." (Ps. xxiii. 2.) "He leadeth me beside the still waters," or waters of quietness. An unrefreshed soul must have failed to drink of the rivers of His pleasures.

6. To Count the Flock. (Ezek. xx. 37.) "I will cause you *to pass under the rod.*" Every tenth sheep was marked by a red mark on the head as being the Lord's tenth, by the rod dipped in some red paint. The shepherd thus made them singly pass under his crook. (See Lev. xxvii. 32.) Our Shepherd marks *each one* with the red mark as His, but the mark should never be concealed.

7. To Check with the Hand (Jer. xxxiii. 13.) Shall the flocks *pass again under the hand* of him that telleth them." This is an allusion to the motion of the hand in counting one by one. It is the pierced hand that counts and tells all that are His.

8. To Protect. (John x. ii.) "*The Good Shepherd giveth* his life for the sheep." A contrast to the hireling who flees from danger, and careth not for the sheep.

9. To Fold at Night. (John x. 7.) "*I am the door*, by me if any man enter in he shall be saved."

The fold was a rough enclosure of stones, made to keep the flock safe from attack at night from wild animals. The aperture into it was small, and in this the shepherd himself lay down, literally making himself the door. No sheep could wander without passing over his body. No foe could enter without first passing him. And He watches by night faithfully and untiringly.

3. A SHEPHERD'S DANGERS.

1. LION. (1 Sam. xvii. 34.) "Then came a *lion* and took a lamb out of the flock." (Jer. v. 6.) "A lion out of the forest shall slay them." (Amos iii. 12.) "As the shepherd taketh out of the mouth of the lion two legs, or the piece of an ear."

2. BEAR. (1 Sam. xvii. 34). "There came a *bear* and took a lamb." These two, lion and bear, are symbolical of

Satanic power,

(1 Pet. v. 8.) "Your adversary the devil as a roaring lion walketh about seeking whom he may devour." He is a *real* foe, full of malice and cunning, and but for the vigilance and skill of the Good Shepherd, how many a lamb would have been devoured.

3. WOLF. (Jer. v. 6.) "A *wolf* of the evening shall spoil them" (John x. 12.) ". . . seeth the wolf coming . . . the wolf catcheth and scattereth the sheep." This may represent

worldliness,

that so terribly scatters the sheep, separating them from

the Shepherd's care, driving them from the pastures, and catching them in its destructive power.

4. LEOPARD. (Jer. v. 6.) "A *leopard* shall watch over their cities, leaping from trees." This animal lurks in hiding places, climbing trees, lying along the boughs until unwary sheep shall come within the range of its spring. It is the emblem of

lurking temptation,

springing unawares on the flock. "But the Lord knoweth how to deliver the godly out of temptation."

5. DOG. (Ps. xxii. 16, 20.) "*Dogs* have compassed me." "Deliver my darling from the power of the dog." This is the

power of persecution,

from Heathenism, Judaism, or Mohammedanism—the Anti-Christian power of any and every form that delights in destroying the flock of God. The most recent illustration has been the attack on the Church of God in China by the Boxers, aided and abetted by the Chinese Government. How the Shepherd must have sympathised with these hunted and martyred ones. They have entered more than any others into the fellowship of His sufferings, and many thousands are for ever delivered now "from the power of the dog."

6. THIEF. (John x. 10.) "The *thief* cometh not but for to steal and to kill and to destroy." This is the

false teacher,

the one who robs the Shepherd of His flock, and robs

the flock of its Shepherd. The modern thief denies the atonement of the Cross, robs the sheep of the very proof of the Shepherd's ownership, seeks to obliterate those marks that identify them as His, and so permit another to claim them as his own. False teaching is a destructive agency, and the silly sheep are found following the voice of a stranger instead of the Voice of the Good Shepherd.

ALL THESE ARE REAL FOES. Do we recognise their power and existence sufficiently, and thus put ourselves unreservedly into His keeping? If there be spiritual trouble, seek out the cause. Has any foe been molesting? If so, turn to and claim the immediate protection and interference of the Lord Jesus. He is the responsible keeper of the sheep, and we *are* the sheep of His pasture.

4. ABEL, THE GOOD SHEPHERD.

WE NOW COME TO OUR TYPICAL SHEPHERD, ABEL. It is interesting to note that the occupation of a shepherd is the first mentioned in the Bible of a man born into the world. (Gen. iv. 2.) "Abel was a keeper of sheep, but Cain was a tiller of the ground." May this not designedly point us to the great occupation of Him whom Abel foreshadowed? (Rev. vii. 17.) "The Lamb who is in the midst of the throne shall be their Shepherd." Abel is a *type* by comparison, and by contrast. By comparison in that he died at the hands of his brother. By contrast in that his death was not for the sheep. Christ died at the hands of His own

people, they delivered Him up to be crucified. He came unto His own, and His own received Him not. His sheep were in danger, He died for their deliverance from that danger, that they might be saved.

ABEL'S CHARACTER was practically the cause of his death. "He was too full of life to live." His heart had believed in God so fully, that he was wholly obedient, and so incurred the hatred of the disobedient, God-rejecting brother. This comes out more clearly in the New Testament allusions to him than in the Genesis narrative. HE WAS A GOOD SHEPHERD. (Matt. xxiii. 35.) "The blood of *righteous* Abel." (Heb. xi. 4.) ". . . by which he obtained witness that he was *righteous*." (1 John iii. 12, 13.) "Wherefore slew he him? Because his own works were evil and his brother's *righteous*." Here is a threefold testimony to the character of Abel. And what is a righteous man in God's sight? *One who believes God;* and obeys Him with all the heart. So then Abel had been a true believer, and his offering of the firstling of his flock was a special act of faith, showing his acceptance of the truth of a sinful condition before God, of the way of worship through sacrifice that God had ordained, and of the further truth that all his flock was the Lord's, indicated by his bringing the first-born. The first-born represents the whole—the first-born given to God means the whole flock or family is the Lord's. Abel's act was the testimony. "I am His, and He is mine." Thus he was accounted righteous.

THE VERDICT UTTERED by the Centurion at the death of the Good Shepherd was, "Certainly this was a righteous man," and the Voice of God bore witness to His Son, "This is my beloved Son, in whom I am well pleased."

THE ENMITY. To understand this, read Gen. iv. Cain was practically the seed of the serpent. God had said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." To Cain the Lord God said, "If thou doest well, shalt thou not be accepted?" But he would not do well, his heart hated true Godliness, and he proved it in slaying his brother. In Matt. iii. 7, John Baptist addressed the Pharisees who came to hear him as "a generation of vipers;" and the same term was applied to them by the Lord in Matt. xxiii. 33. They showed the same hatred to the Lord, though professing all the while to know God and serve Him. So the Shepherd died, and His blood cried out to God. "The voice of thy brother's blood crieth unto me from the ground." That blood cried for notice, for righteous recognition, for Divine interference, and for its vindication. Heb. xii. 21, "we have come . . . to the blood that speaketh better things than that of Abel." What are the better things? The blood of the Good Shepherd who gave his life for the sheep calls for sin *not to be noticed.* It covers the guilt of the sin that shed it. It pleads for pardon and mercy for all who confess to the sin that caused its flow. Hence the result that whosoever will,

may come into the presence of God by virtue of the Blood, and not flee from the presence, as did Cain, who refused to admit his guilt.

IN CONCLUSION, the Good Shepherd who has laid down His life for the sheep, will gather His flock, the whole Church of God, safely into the heavenly fold.

And He has another flock, the Jewish nation—these also He will gather, and they shall dwell safely in their own land, shepherded by Him, and acknowledging His rights of ownership, being His purchased possession. Then will the Good Shepherd cast His loving eyes and heart round the whole world that He may be the Chief Shepherd of all the nations who will admit His overeign care, and He will rule over them and make them to lie down in safety.

No. 3. TYPICAL SHEPHERDS: JACOB AND DAVID.

THE three great texts descriptive of the Lord Jesus as a Shepherd are John x. 11, "I am the GOOD SHEPHERD; the Good Shepherd giveth His life for the sheep." Heb. xiii. 20, "The God of peace that brought again from the dead the Lord Jesus, that GREAT SHEPHERD of the sheep . . ." 1 Peter v. 9. "When the CHIEF SHEPHERD shall appear . . . ." We have seen some of the features of Abel as a type of the Good Shepherd; we proceed to look at Jacob as foreshadowing the Great Shepherd, and David the Chief Shepherd.

THE GREAT SHEPHERD: JACOB.

1. A WELL SCENE (Gen. xxix. 1-10). The first appearance of Jacob in history as a shepherd occurs in this chapter, where he waters the flock of Laban, while in the charge of Rachel his daughter. In this incident we are reminded of the Lord Jesus sitting on the well of Samaria, giving water to a thirsty sou there, and in the evening of that day giving the water

of life to the great company of Samaritan men that assembled to hear Him. It appears at the very beginning of His ministry.

2. Responsibility (Gen. xxxi. 38-40). "*This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young . . . Thus have I been twenty years in thy house.*" The whole statement gives an insight into a shepherd's life and responsibility. By night and by day vigilance, activity, energy, care for the flock that was not his altogether, but which he cared for as his own. He knew all the sheep, they were all equally cared for and guarded, and he never attempted to shift the work on to others. John x. 14: "I am the Good Shepherd, and know My sheep, and am known of Mine."

3. Unselfish (ver. 38): "*The rams of the flock have I not eaten.*" Jacob derived no personal gain from his position as in charge of the flock. Any unprincipled man would have helped himself to an anima now and then for food. Not so the Great Shepherd. In the Lord's history we find He never made any gain for Himself out of the disciples, never utilized them for His own advantage. For illustration, John xviii. 11: the Lord said to Peter, "Put up thy sword into thy sheath; the cup which My Father hath given Me shall I not drink it?" Nothing shall be risked by them for Him.

3. Bearing all Losses: "*That which was torn of*

beasts I brought not unto thee. I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night." The Great Shepherd feels how absolutely the burden rests on Him, and makes no complaints of the personal cost in caring for the sheep. Jacob had losses; sheep were stolen, or were killed by wild animals, and he could not prevent it. But, by contrast, how beautiful are the words of the Lord in John xvii. 12: "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." Again in John x. 28: "They shall never perish neither shall any man pluck them out of My hand!" But at what a cost! The pierced hand holds the sheep secure: the Shepherd has been torn that the sheep might not be touched. He has borne all the suffering, and sorrow, and pain, and He can now guarantee the absolute security of all that are His. Let there never be a shade of anxiety as to the question of safety: "No one is able to pluck them out of My Father's hand." "Encompassed by the Spirit, held in the hand of Jesus, enclosed in the hand of the Father," as one of the speakers at Keswick beautifully phrased it.

4. Watchful: "*Thus I was.*" Vigilant, by day and by night, tireless and enthusiastic over his sheep; and remember what kind of animals sheep naturally are. Ps. cxxi. 3: "He that keepeth thee will not slumber;" 5, "The Lord is thy keeper, the Lord is

thy shade upon thy right hand;" 7, "The Lord shall preserve thee from all evil."

5. THIRSTY: "*In the day the drought consumed me.*" The hot climate in the summer tested the endurance of the shepherd, and he thirsted. John iv. 6, 7 "Jesus being wearied with His journey, sat thus on the well . . . . and saith unto her, Give Me to drink." xix. 28: "Jesus saith, I thirst." Ps. lxix. 21: "In My thirst they gave Me vinegar to drink." How He was consumed in the thirst of death!

6. SLEEPLESS: "*And the frost by night.*" The long cold sleepless nights he had to endure as he watched over his flock. Matt. xiv. 23: "He went up into a mountain apart to pray—He was there alone." Luke vi. 12: "He went out into a mountain to pray, and continued all night in prayer to God." John viii. 1: "Jesus went to the Mount of Olives." Who can say what mighty deliverances were wrought by those sleepless nights!

7. PATIENT: Gen. xxxiii. 13: "*The flocks and the herds with young are with me. If men shovld overdrive them one day all the flocks will die.*" He will keep the pace of the youngest and feeblest, and not overstrain them. So we find in Isa. xl. 11: "He shall feed His flock like a shepherd, He shall gather the lambs with His arm and carry them in His bosom, and shall gently lead those that are with voung."

8. PERSONAL CARE. Ps. xxiii.: "*The Lord is* MY *Shepherd*, I shall not want." He knows each one by name, and understands its individual needs.

9. TENDER LOVE. "*He maketh me to lie down in green pastures.*" He gently compels rest, which some are so unwilling to take. All these are features of *Greatness* in the Shepherd, not such as the world admires, but the things that are pleasing to the heart of God, and that hereafter will bring a great reward. Jacob served for a Wife whom he loved. The Lord Jesus has become the Servant of Jehovah, and the Servant among His people for the Church's sake, whom He loves, and woos and wins as His Bride.

THE CHIEF SHEPHERD: DAVID.

This is one of the most beautiful and many-sided characters in the Old Testament, full of attraction to old and young.

1. CHOSEN. 1 Chron. xvii. 7: "*I took thee from the sheepcote, from following the sheep.*" David began life as a shepherd boy, caring for his father's flocks. Then he learned communion with God, the value of God's truth, and became the sweet minstrel and Psalmist of Israel. God chose him for the position of king over His people, chose him early in life, and marked him for the throne. Is. xlii. 1: "Behold My servant whom I uphold, Mine elect in whom My soul delighteth." Similarly, Christ was chosen by God

for the great position He is yet to occupy, and He was known as "the Shepherd of Israel."

2. ANOINTED: 1 Sam. xvi. 13. *The story of Samuel's visit to Bethlehem* to select a son of Jesse as successor to Saul is full of teaching. The eye naturally attracted by physical beauty and fine development looks on the well-grown sons, and the mind wonders which of such a goodly family the Lord had chosen. But Samuel learned and taught that the "Lord seeth not as man seeth, for the Lord looketh on the heart." The obscure, half-forgotten laddie in the field is the selected one, on whom the holy anointing oil was poured for the throne of power. In Acts x. 38 the Apostle Peter says, "God anointed Jesus of Nazareth with the Holy Ghost and with power." He was anointed when as a shepherd caring for the sheep, in view of the throne of the Universe.

3. WARRING. 1 Sam. xvii. 34: "*Thy servant slew both a lion and a bear.*" David was active in the defence and protection of his father's flock, and was a successful combatant. In each case he mentions a lamb as attacked, and delivered from the power of the aggressor. In our Lord's lifetime occur two instances of His delivering the lambs of the flock from the "roaring lion." In Matt. xv. 22 a mother came to Him saying, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously

vexed with a devil;" and in xvii. 15 a father brought his boy with a similar plaint, "Have mercy on my son." In each case the power of the devil was vanquished, and the lambs were delivered. A third case occurs in Luke xiii. 16, where in the synagogue was the bowed woman, of whom the Lord said, "Whom Satan hath bound these eighteen years." Again He was the Shepherd delivering one of the flock, for she was a daughter of Abraham.

In v. 36 of 1 Sam. xvii. David is seen encountering the giant Goliath of Gath, the champion of the Philistines, the perpetual hereditary foes of Israel. Alone, in single combat, he met the foe, and vanquished him. We are reminded here of the Gethsemane conflict with the Prince of Darkness; whom our Lord met single-handed and conquered for us: Mark xiv. 32-40. It will be found that Philistinism is the type of Unbelief in its worst phases, attacking relentlessly the people of God.

4. DESPISED: 1 Sam. xviii. 28. *When he arrived at the battlefield* his elder brother Eliab despised and scolded him for being there, accused him of neglecting the flock, that he might see the battle, and that he, a mere stripling, should take any interest in the great difficulty of meeting the Philistine giant. But he had been sent by his father, to see how his brethren fared. Is. liii. 3, "He was despised and

rejected of men;" John vii. 5-7, "Neither did His brethren believe in Him"!

5. ACCUSED OF NEGLECT. Verse 28: "*With whom hast thou left those few sheep in the wilderness?*" To the disciples the Lord said ere He left them, in John xiv. 18, "I will not leave you comfortless . . . I will send the Comforter." He cannot be accused of having left His flock uncared for, though they may be but a few sheep in the midst of the world's teeming population.

6. GATHERS A BAND: 1 Sam. xxii. 2. *They were of three sorts: Distressed, Debtors, Discontented*; yet under David's wonderful influence and skill they became mighty men, who established his kingdom, defended his person, and became the administrators of his power in the future. So the Lord chose twelve to be with Him (Mark iii. 12-13), and trained them to be afterwards the founders of His kingdom, and the defenders of the faith. The deeds of prowess are mentioned in the Book of the Acts, and there have been many additional lists.

7. CROWNED: 2 Sam. v. *The Coronation of David* was the beginning of the reign of triumph, acknowledged gradually by the whole house of Israel as lawful king. We now speak of our Lord as exalted to the right hand of power (Acts v. 33), and given the name above every name (Phil. ii. 9). He is yet to receive the full public achnowledgment, and the

crowning day is coming by-and-bye, when He shall be glorified in His saints and admired in all them that believe. In the meantime He is the Chief Shepherd, chosen, anointed, warring, gathering around Himself devoted, loyal hearts, who owe everything to Him, and will do anything for Him.

How far is He acknowledged, trusted, obeyed, and honoured, through evil report and good report?

The last section of the Shepherd study will be a comparison of the three Shepherd Psalms and an analysis of one of them.

Psalm xxii. The GOOD Shepherd . . . Yesterday.
„ xxiii. The GREAT Shepherd. . . To-day.
„ xxiv. The CHIEF Shepherd . . . For Ever.

xxii. Suffering. . . . Surrounded by DOGS.
xxiii. Risen. . . . „ SHEEP.
xxiv. Glorified. . . . „ ANGELS.

xxii. The object of *Faith*. . . . Giving Pardon.
xxiii. The object of *Love*. . . . Giving Peace.
xxiv. The object of *Hope*. . . . Giving Glory.

xxii. Providing Deliverance . .
xxiii. „ Guidance . . .
xxiv. „ A Dwelling-place.

The Twenty-third Psalm may probably have been written in connection with the events of the duel with Goliath, and the surrounding circumstances. The

following points of comparison may be found worthy of notice:—

Ver. 1. "*The Lord is* MY *Shepherd.*" Israel lacked a true Leader. Saul was no good in the presence of a man head and shoulders taller than himself. David knew the secret of the care of Jehovah.

Ver. 1. "*I shall not want.*" "Carry these ten cheeses for thy brethren." David was provided for.

Ver. 2. "*He maketh me to lie down.*" Terror and fear were in the camp because of the challenge of the giant; peace in the heart of David.

Ver. 3. "*He leadeth me in the paths of righteousness.*" Eliab suggested that his way was particularly unrighteous and sinful.

Ver. 4. "*Yea, though I walk through the valley of the shadow of death I will fear no evil.*" "Thy servant will go and fight with this Philistine." The shadow of death hung over the valley of Elah; every man's heart feared evil, save David's. He ran into the valley, conscious of the Presence of Jehovah. He knew of the anointing he had received, and it remained. How could any giant hurt him, when God had chosen him for the throne?

Ver. 4. "*Thy rod and Thy staff they comfort me.*" Saul's armour had been put on him, but it was weighty, cumbrous, too large, and worthless. In it was no comfort, no protection.

Ver. 5. "*Thou preparest a table before me in the presence of mine enemies.*" He had brought corn and cheeses, etc., for the members of the family on the battlefield and for the regimental captain, but he can speak of God's provision for him as abundant.

Ver. 5. "*Thou anointest my head with oil*"—the allusion to the anointing for the throne that proved a covering to the head in the day of battle. It taught him security, safety, strength, victory.

Ver. 5. "*My cup runneth over.*" He overflowed with joy in God; he knew the fulness of blessing.

Ver. 6. "*Surely goodness and mercy shall follow me all the days of my life.*" Contrast Saul's fickleness and javelin-throwing at him several times, through envy and jealousy, and God's treatment of him.

Ver. 6. "*And I shall dwell in the house of the Lord for ever.*" Driven from Saul's palace, Jonathan's society, his wife's company, an exile and an outlaw, he knows that the future haven of rest would be undisturbed. Saul cannot get into, or keep him out of, the house of the Lord. There will be the eternal home and the eternal throne and the presence of the Shepherd of Israel.

No. 4.—TYPICAL LEADERS—MOSES.

THE Nation of Israel was *led out* by Moses and *led in* by Joshua. God "brought them out," that "He might bring them in." One leader was the Author of their march, the other was the Finisher. But Christ is "the Author and Finisher of our faith" (Heb. xii. 2); He has led His people out of the house of bondage, He will not fail to bring them into the land of blessing. A series of facts in the history of Moses bear remarkable comparison to a similar series in that of Christ.

1. BORN (Ex. i. 22 and ii.) under a law of death, condemned to die by the government of his country. Matt. ii. 11-14: the government of Judæa under Herod passed the edict sentencing all the baby boys under two years to death, including thus the infant Jesus.

2. PROTECTED (Ex. ii. 6). The Princess of Egypt adopting the infant Moses, saved and protected his life. Similarly Egypt sheltered the threatened life of the infant Jesus (Matt. ii. 14). There is a debt due to Egypt that God purposes paying. It sheltered

Joseph, then all the family of Jacob, thirdly Moses, and later on the Lord Jesus. Egypt shall be third with Israel and Assyria (Is. xix. 22-25).

3. Misunderstood by his Brethren (Ex. ii. 12). He supposed his brethren would have understood how that God by his hand would deliver them, but they understood not. Similarly, John i. 11, "He came unto His own, but His own received Him not." The nation had no idea that Jesus had come to deliver them, and put Him to death instead of accepting Him.

4. Specially Equipped of God (Ex. iii. 1-10). At the burning bush Moses learned the full purpose of God concerning him. It was his separation from the life he had been living as a shepherd, in order to undertake the higher work of delivering Israel. The baptism of the Lord and the descent of the Holy Spirit (Matt. iii. 17) was the corresponding separation of the Lord Jesus from the Nazareth life of a carpenter, to undertake the mission to the nation of Israel and to the world.

5. Sent to Save (Ex. iii.). The nation were "God's people" by covenant with Abraham, Isaac, and Jacob. As such, Moses came to them to save them from bondage and sin. In Luke iv. 18-20 the Lord read from Isaiah lxi. the passage describing His mission as the Anointed One to save and deliver.

6. Meek in Character (Numb. xii. 3): "Now

the man Moses was very meek, above all the men that were upon the face of the earth." This was probably not natural, but the result of the forty years of sheepkeeping, which would have the effect of training any man in patience, gentleness, and meekness. Matt. xi. 29: "Learn of Me, for I am meek and lowly in heart."

7. A GREAT CRISIS (Heb. xi. 24-26). When Moses was over forty years old there came a great crisis into his life, when he had to choose between his position as an adopted Prince of Egypt, with pleasure, property, and a great earthly future on the one hand, and on the other to be recognized among the people of God, with affliction, suffering, and bondage, until the hour of God's deliverance should strike. How was he to be guided? By the known Word of God: "The nation to whom they shall be in bondage will I judge, saith God." Acts vii.7. On that word of God he met and turned the crisis safely and rightly, and became the Leader of a great host of redeemed. In the temptation of our Lord, Matt. iv. 10, the Prince of this world showed Him all the kingdoms of this world and the glory of them, and said, "All this will I give Thee if Thou wilt fall down and worship me." This was a crisis point in our Lord's history, and immediately He said, "IT IS WRITTEN," meeting the temptation by the Word of God. This is the only way now for any follower of the Lord to overcome the world.

8. Opposed (Ex. vii. 11, 22, etc.) The magicians and sorcerers of Egypt were summoned to oppose Moses by their enchantments, which were in connection with their religion. Two of them are referred to by name in 1 Timothy iii. 8: "Jannes and Jambres withstood Moses;" and they represent "men of corrupt minds, reprobate (or of no judgment) concerning the faith." By whom was the Lord so bitterly opposed, but by the Pharisees, Sadducees, and Herodians. They, too, were men of corrupt minds, representing the current and popular religion of the day, allied to the government, and were perpetually seeking to turn many from the faith. Matthew xii. 14 is one instance of many.

Moses appears in four great official positions, namely, Redeemer, Intercessor, Lawgiver, and Mediator.

1. The Redeemer.

Exodus xii. tells the great story of redemption from the bondage of Egypt by the blood of the passover lamb. Moses was the one who announced the redemption to Israel, and gave the directions for the slaying of the lamb and the sprinkling of the blood on the doorposts, and as such is the type of the Redeemer.

The main features of the story are "From death to life," and "To life through death." Why was there need for such a ceremony as the killing of the

lamb and the sprinkling of the blood? Why could not God visit Egypt and deliver Israel by a simpler method? or by a display of power and majesty apart from this death? Herein lies the very kernel of the Gospel. God will visit Egypt; He is a holy God. If a holy God visits an unholy people there must be a lawful visitation on sin. The death penalty must fall on the guilty. There is no room for any mercy at the expense of righteousness. Israel was as guilty as Egypt in the sight of God. A description of their state is found in Ezekiel xx., and should be read in connection with the Exodus story. To them was sent the announcement of the necessity of death to precede the visitation of God, in acknowledgment of sin and guilt, and the provision of a substitute in the lamb. The sprinkling of the blood outside the house was to be the sign and proof that death had taken place inside the house, that faith had been obedient in carrying out the Divine instructions, and that the inmates did believe the promise: "When I see the blood I will pass over the door, and the plague shall not be upon you to destroy you when I smite the land of Egypt." On such as were thus obedient and sheltered, the second death would have no power. The sunset death of the lamb would save from the midnight death of the destroying angel.

So the death of our Lord Jesus as the Lamb of God taking away the sin of the world, delivers from the second death.

"He hell, in hell, laid low;
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And death by dying slew.

Bless, bless the Conqueror slain—
Slain by His own decree;
Who lived, who died, who lives again,
For thee, my soul, for thee!"

1 Peter i. 20: "Ye were redeemed with the precious blood, as of a lamb without blemish and without spot."

Again, another feature of this redemption from Egypt was that the blessing was not confined to Israelites. It was for WHOSOEVER will! then as now. And a multitude availed themselves of the opportunity of obtaining deliverance from the impending sorrow, and slew the passover lamb. This is apparent from the expression that "a mixed multitude went up also with them out of Egypt." They could not have done so had they not heard the message, believed, and obeyed. The heart of Moses took in the many outside the chosen nation of Israel.

Three features must always follow redemption with regard to the responsibility of the Redeemer, namely, *Guidance*, *Deliverance*, and *Supplies*. God must be responsible for His people, and through Moses He makes known His mercies. "He made

known His ways unto Moses, His acts unto the children of Israel" (Ps. ciii. 7).

Guidance.

Exodus xiii. The Pillar of cloud went before them to lead the way from the house of bondage. The Lord promised the Holy Spirit to guide His people out of the dominion of sin into the liberty of the children of God, John xvi. 13. "Sin shall not have dominion over you" is the promise and purpose in redemption. A cloud is impalpable, untouchable, uncontrollable, and yet invincible. The Holy Spirit is One "whom the world cannot receive, because it seeth Him not, neither knoweth Him." He is invisible, impalpable as cloud, yet omnipotent.

Deliverance.

A new and unexpected danger threatened Israel in the pursuit by Pharaoh, when they were jammed in between the hills and the Red Sea. No exit was possible. Nothing short of a miracle could deliver; hence the God who had redeemed interposed His hand of power and wrought the needed deliverance for them. He must always do so, and He always will; only let His redeemed trust and obey Him.

Supplies.

Exodus xv., xvi., xvii. contain the narrative of God's provision for His redeemed. In the first case

the water was bitter, and Moses sweetened it by casting in a tree. In the next case the twelve wells of water were reached at Elim, and here was refreshment and temporary rest. Then follows the narrative of the supply of quails and manna, in response to the unbelieving cry of need; the manna supply lasting daily forty years: grace abounding over all their sin, and God supplying all their need. Lastly, the smitten rock yielding its supply of water that never failed for the whole of the wilderness wanderings. In all these gracious supplies the means of communication between God and Israel was Moses, who was also His mouthpiece.

So the Lord Jesus Christ has been given as the Bread of Life and the Water of Life; He is the source of all the supplies of grace and strength for His people, and reveals the fulness of God in all emergencies and straits.

2. The Intercessor.

On two occasions Moses interceded with God for the people. In Exodus xvii. 8-13, when attacked by Amalek, Moses withdrew to the mountain top to keep the needs of Israel before God and obtain deliverance. Here his hands were upheld by Aaron and Hur, while Joshua led the fighting hosts beneath. It was the might of intercession that Israel had to learn, and their dependence on Moses in this attitude.

On the second occasion a personal and sem private difficulty arose. In Numbers xii. is the story of Aaron and Miriam speaking against Moses, seeking to minimise his influence and undermine his power. An awful power lies in the tongue for mischief-making and destroying a holy influence. The character of Moses was remarkably pure and unassuming. God vindicated him before his family connections by a swift and solemn judgment of leprosy on Miriam, necessitating her being sentenced to quarantine outside the camp by her brother Aaron, who had participated in her sin, and requiring the intercession of Moses for her cure and restoration to the home life. Thus the two were taught their dependence on the Intercessor, and their tongues were silenced against him.

There are two important texts about our Lord in comparison with these two incidents. The first is in Heb. vii. 25: "He ever liveth to make intercession for us." From the mountain top of heaven He is watching the perpetual battle of His redeemed with the world, the flesh, and the devil; there He ceaselessly prays and holds them up before the Father, obtaining and transmitting victory, and giving the shout of conquest in the midst of the fray. Those pierced hands need no upfolding, for they can never hang down tired in pleading. They speak unceasingly of the cost of victory, and they hold for His people the continuous deliverance over the van

quished foe. "He ever liveth." A powerful life, a risen life, a victorious life, an interceding life, is behind the plea of His lips and heart.

The other case is in Matt. xxvi. 31, where the Lord is handling a private matter, namely, that of Simon Peter, who has boasted not so long before of his readiness to go to prison and death for his Master. "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but *I have prayed for thee*." Here we note the individual love and care of the Lord for His people, the mention of the name, the individualizing of the need, the perception of the necessities arising, and the gracious dealing with them. While the whole Church is the subject of His gracious and effective intercession, each member is specially remembered. This is comfort and hope for the tempted and tried soul under all circumstances.

3. The Mediator.

Intercession and mediation are closely allied, but must nevertheless be kept quite distinct. Intercession is continual; mediation is special and arising out of peculiar circumstances. The first occasion on record is given in Exod. xxxii. 31-34. A mediator is needed when a covenant has been entered into, and broken, and requires adjustment Israel had but just entered into covenant relationship with Jehovah at Mount Sinai. They had put themselves under the privileges and penalties of the covenant, and therefore were

responsible to keep the clauses they had agreed to namely, the ten commandments and all that sprang out of them.

How soon they utterly failed, making and worshipping the golden calf, breaking without hesitation or compunction the very laws they had just undertaken to keep! Moses, absent in the mount with God, returned to find the nation astray, and incurring the awful penalties of the broken law. Descending with the two tables of stone written with the finger of God, the moment he perceived the state of things he dashed them in pieces, not in anger, but as a preventive measure, to arrest execution of righteous judgment, to gain time for mediation, and avert the penalties of a broken covenant being enforced. After dealing with the sin and the sinners, he retired again to the mountain to act as mediator, that is to say, to handle the new difficulty that had arisen.

Mark how he pleads: "Oh, this people have sinned a great sin, and have made them gods of gold." The first element is confession of sin without any excuses being made, or any attempt to conceal any of the facts. Then he goes on: "Yet now, if Thou wilt forgive their sin—" and he stopped. How can God forgive their sin? It is not possible for Him to do so righteously. There is no provision for dealing with the sin of breaking the covenant. There is no atonement provided, no sacrifice, no expiation, no sin-

offering. It strikes him suddenly, forcibly that there is no one between God and the guilty nation, no mediator, no middle-man! And the next moment he flings himself between, and says: "And if not, blot me, I pray Thee, out of the book which Thou hast written." He offers Himself as the atonement, and prays that he may be dealt with on behalf of, and instead of, the whole nation. Thus may pardon and mercy flow once more, and the covenant be renewed on the ground of his mediation.

It is apparent that a mediator, then, has other work than that of mere intercession. He must atone for sin, and re-unite righteously and legally the broken pieces of the covenant. Such an offer as Moses made could not be accepted. The sacrifice would not avail. It must be a sinless man to meet the requirements of Divine justice and holiness. But the intercession availed because of the purposes of God in the future atonement to be made by One greater than Moses, who would offer Himself without spot to God, to be foreshadowed in the sacrifices about to be instituted in the midst of the camp of Israel.

The old covenant failed because man can only fail through sin. Christ is the Mediator of a new covenant, a better covenant, established on better promises. He has become an atonement, making expiation for sin on the cross. The NEW covenant sup-

plants the old, inasmuch as the law of God is written on the heart, and not on tables of stone; and inasmuch as pardon and cleansing from sin *precede* the entering into the covenant.

Then, again, it is a BETTER covenant, superior in its terms and privileges, and guaranteeing a heavenly rather than an earthly position of blessedness. The promises, too, are better, because they are all on the side of God, and none on the side of man. So that the new covenant can never be broken; for God cannot cancel one word of promise. In this connection how vivid and emphatic are the allusions to the mediatorial position and work of Christ! 1 Tim. ii. 5: "There is one Mediator between God and man, the man Christ Jesus," in contrast to the man Moses. See also Heb. vii. 6, ix. 15, and xii. 24.

4. The Lawgiver.

Exodus xix., xx., give the law of God, holy, just, and good, delivered to Israel by Moses as the Lawgiver. It was for the redeemed people, and was to enable them to know how the position of being the peculiar possession of God was to be manifested before all other nations. It contained the rules for holy living in relation to God and to man, and was expanded into a variety of precepts and ordinances, that controlled the smallest details of social and domestic life, and the relationship of Israel to surrounding heathen nations. It was the first code of

law given to a nation by God—the first written revelation of Holiness in human life.

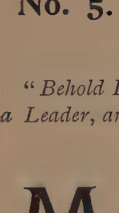
We turn to the opening of the New Testament, and in the early chapters of Matthew, viz., v., vi., vii., we find the second code of law given by the Lawgiver greater than Moses, from the Mount of Beatitudes, unaccompanied by thunder, or fire, or the sound of a trumpet; uttered in gentle words of holy love: and for whom was this code given? It was the law of the kingdom of heaven, the outline of rules to be enforced and obeyed when Christ shall be acknowledged as King, sent by God to rule, and that rule based upon the atonement made upon the cross. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (v. 16). What is fulfilling the law? Not merely keeping its requirements as a man before God, but fulfilling its claims, expiating the sins of law breakers, and thus enabling the pardon of God to reach guilty man, and bringing him into a new relationship to God, under the control, and into the kingdom, of Christ.

The Lord as King of the Jews was rejected and despised, hence the nation has never come under His reign. A day is coming when all that nation shall know and acknowledge Him, and the Sermon on the Mount will then be the actual literal law of the nation upon earth, under their Messiah; and not for

them only, but for all the nations of the world who shall submit themselves unto Him. Now it is for every believer to recognize Him in the fourfold office of Redeemer, Intercessor, Mediator, and Lawgiver, and live in the fulness of blessing that His love and power have provided.

No. 5. TYPICAL LEADERS—JOSHUA.

"*Behold I have given him for a Witness to the people, a Leader, and Commander, to the people*" (Is. lv. 49).



MOSES had led Israel OUT, Joshua is to lead them IN. The first facts revealed to the soul concerning the Lord Jesus are that He is Redeemer and Lawgiver, Master of the life from henceforth. Then there comes an awakening to the truth that God has many exceeding great and precious promises, into which He designs to bring His people. The entrance into possession is to be solely on the ground of faith in God. Israel "could not enter into the Land of Promise because of unbelief" (Heb. iii. 19). Moses, as representing the Law, could not bring them in, for, "By the deeds of the law shall no flesh be justified," and, "by the law is the knowledge of sin." Under the revelation of that law, Israel appeared more and more sinful, till Moses passed away, and was succeeded by Joshua. On him all eyes were to be fixed, and through the obedience of faith alone would entrance and victory be obtained. Christ, who brought us out of bondage,

will also bring us into liberty, and the possession of the promises of God.

1. Joshua's training.

Ex. xxxiii. 11. "His se t Joshua a young man, departed not out of the tabernacle." Attached to Moses, and learning much of God's ways from contact with him, he began his career as a man of separation to God. Amid the defection of the nation in the sin of the golden calf, he remained faithful and isolated, waiting on the mountain-side for his Master's return from communion with God. He afterwards remained in the place of communion, for he loved the presence of God. A LEADER *must* be a man of *communion with God*, *trusting* and *obeying*; *learning*, and then *enforcing*, the lessons of obedience as the only ground of success. The Lord Jesus, up to thirty years of age, was unknown outside the Nazareth home, but there he learned the blessed secret of communion, pondering the Scriptures, trained in loving and lowly obedience, till summoned by the Spirit of God to step out and take the lead. Was that time of retirement wasted? Could he have done more had he appeared earlier on the scene of His ministry? In the eyes of men possibly so, but not as before God. QUALITY of work ranks higher than QUANTITY.

The text that stands at the head of this chapter

most beautifully describes the Lord, and shall be illustrated in the story of Joshua.

2. A Witness.

What is a Witness? One who gives testimony to facts which he knows by seeing, or hearing, or both. After Israel had been under two years in the wilderness, they were safely brought by Moses to Kadesh-barnea, on the southern borders of the land of promise, and there were bidden to enter in and begin to take possession. Fear and unbelief took hold of them, and instead of obeying the Lord, requested that spies might be sent to survey and report on the land to them. To this weakness God graciously yielded, and among the spies selected was Joshua, representing the tribe of Ephraim. His colleague Caleb, of the tribe of Judah, was a man likeminded with himself. On the return of the twelve men, after forty days' tour, they gave in their report, which so far as the description of the land, its configuration, produce, inhabitants, etc., was concerned, was true in every detail, and agreed exactly with the description Moses had given them by revelation from God. In no particular was the testimony at variance with what they had been told; but the two faithful men opposed the ten unfaithful ones, who added the evil commentary, "We are not able to go up and possess it." Joshua, as a witness, declared the truth concerning the land God had

promised, as his eyes had seen it,—and declared further the truth concerning God who had promised, as his heart had learned of Him. He bore witness to God, but all the congregation bade stone him with stones.

In John iii. 11, we find our Lord saying to a hesitating soul: "We speak that we do know and we testify that we have seen and ye receive not our testimony." He came as "the faithful and true witness," concerning divine promises and purposes. He had seen and known and declared the fulness of the mercy of God, and the great power of God in deliverance from all the power of the enemy. Again and again we find him appealing to the faith of the nation, because He was sent to bear witness to the truth. Beyond the visible enemies of sin and death lay the land of blessing unspeakable, and did not He come to LEAD IN to possession? "If a man keep my saying, he shall never see death" (John viii. 51.) "He that believeth on the Son hath everlasting life." "None shall pluck them out of My hand." His teaching was full of testimony, and uttered with the assurance and dignity of a credible witness. But unbelief and opposition met him at every turn. They stonéd him with stones, and sought to stop His words of hope and truth (John viii. 59, and x. 31). Yet He abated nothing of his testimony.

3. A Leader.

Num. xxvii., 12-23. "Take thee, Joshua, a man in whom is the Spirit, and lay thine hand upon him—at his word they shall go out, and at his word they shall come in." The time had come for the transference of authority from Moses to Joshua, and at the command of God he was specially set apart for the purpose. His past training had fitted him well, and now the special infilling of the Spirit is bestowed, qualifying him for the position. It corresponds to the anointing so often alluded to in the New Testament. Luke iv. 18, 19; Is. lxi. 1, 2, both refer to the setting apart of the Lord Jesus as the Lord's anointed for His work in this world, in order that he might save, command, and lead. Sacrificial and Mediatorial work preceded the work of leading into possession of blessing. Joshua is a type of the Lord as risen and ascended, and as now leading his people into perpetual victory, in virtue of his accomplished work at the Cross. The anointing He received continues in all its efficacy and power, and He is still the Leader of His people.

The Charge. In Josh. i., 1-9, God speaks to Joshua, and gives him a charge to be courageous and obedient, and emphasises the necessity for close adherence to the Word of God, the written Scripture. "Be strong and of a good courage, that thou mayest to do according to all the law that Moses, my

servant, commanded thee." The test of courage was to be in obedience to God's word. Israel was about to enter into a new experience of God and to face new difficulties under a new leader. It was of the utmost importance that that leader should know perfectly the method and the manner of God's purposes of deliverance, and victory. Israel had proved disobedient and mistrustful of God for forty years. Joshua must himself have the courage to obey God in every detail of the attack upon the inhabitants of the land. Nothing is to be left to his own judgment and choice; all is to be by revelation of God's will; and it will take no little courage to be independent of human opinion, and to carry out in faith, Divine commands; for "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Is. lv. 8). A man of communion gets accustomed to the voice of God, and to the mind of God; and has no hesitation in carrying out the will of God by methods that are wholly condemned by human common sense. Here his courage comes in, and to such an obedient one God is pledged. He will stand by him, vindicate him, deliver him, uphold him, and not permit him to be put to shame. On examining the story of the life on earth of the Lord Jesus, it will be found that one great feature of His character, was the absolute surrender to the will of God, and the guidance of the Word of God in Holy Scripture. How frequently in the Gospel narrative

are the expressions "It is written"; "That it might be fulfilled." The basis of all his action amongst men, of his going to the cross, of the atonement, was the fulfilment of written Scripture, as being the revealed will of God. Hence His right to the place of power and authority—of sovereign power over the Church as Head, over the nation of Israel as Messiah, over the world as Supreme Ruler, over the Universe as Creator and Lord. He is the trusted leader, because He has proved Himself worthy of being trusted by God to keep His Word. His name is IMMANUEL, God with us. We, too, have the assured presence of God amongst His people. That in Him were stored the mercies of God was known to a few believing souls when He was on earth. In Matthew ix. 27-29, the two blind men that followed Him, cried after Him, Thou Son of David have mercy on us! They called Him by the title that implied he was Leader, and so they obtained what they sought and needed. "I will give unto him the sure mercies of David" were the words of Is. lv. that one imagines may have been suggested to their minds, and on which they may have acted in simple confident faith.

4. A Commander.

A COMMANDER IS RESPONSIBLE for the plan and success of his campaign. After crossing the Jordan, Joshua encamped for some time at Gilgal, and from

there surveyed the stronghold of Jericho, a fortress of considerable strength, of immense strategical importance, commanding all the roads leading into the interior of the country. To leave it in the rear would be impossible; to attack it successfully and capture it with such an army as he possessed, seemed equally impossible. He appears to have withdrawn alone, according to the narrative of Josh. v. 13-15, contemplating at a distance the city, and planning its assault. How heavy and real must have been the responsibilities weighing on him, and how solemn the issues involved! It was at this juncture that the man with a drawn sword appeared on the scene, to whom Joshua put the question: "Art thou for us, or our adversaries?" A natural question to put surely, and yet it proved to be an inappropriate one, for the answer was "Nay, but as Captain of the Lord's host am I now come!" I am neither for nor against. Your question is, ART THOU FOR ME? In a moment Joshua recognised that the reply was practically an appeal to him to surrender himself, his plans, his thoughts, his position, to another, and that one, the angel of the covenant. His first question in the new condition of things was. "What saith my Lord unto His servant?" He asks for orders instead of attempting to give them, He is no longer commander, but *commanded*; and in this will lie the secret of successful leadership. The first order was one of extreme simplicity, a tiny detail—"put off thy shoe

from off thy foot!" It was the act that symbolised the surrender to a superior one, the recognition of the presence of God; "the place where thou standest is holy ground," and in such a presence there is no foothold but by sovereign grace. He obeyed immediately, and this act of obedience was the key to all future blessing. The next word was "See, I have given thee Jericho." This is the victory that overcometh the world, even our faith.

The typical parallel to be noticed is the absolute surrender to the will of God by the Lord Jesus in all small minutiæ. He speaks of it Himself again and again. John v. 30: "I can of mine own self do nothing." viii. 29: "I do always those things which please Him." vii. 16: My doctrine is not mine, but His that sent me." All his actions, words, plans, ministries, healings, commands, were of God, and were not his own. His was the surrendered will, and the foot that was bared for the nails fastening him to the Cross, according to the will of God. He learned obedience by the things that He suffered. Hence the magnificent victory over the foe, the conquest of Satan, the overthrow of the powers of darkness, and the pledge that He must reign till He hath put all enemies under His feet.

5. The Land to be Possessed.

INTO WHAT LAND DID JOSHUA BRING ISRAEL? Into what land of promise is Jesus to bring the Israel

of God? The land is described in Deut. viii. 7, 8, and xi. 2. Its water supply—"A land of brooks, of water, of fountains, and depths that spring out of valleys and hills." "The land whither thou goest to possess it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and waterest it with thy foot." Egypt was a land of no rain, no streams, no brooks, only the one river Nile, overflowing its banks once a year. Now they shall be in a land of contrasts to the former one. Similarly the land of promise for the followers of Christ as Leader, has such supplies as these. 2 Cor. ix. 8: "God is able to make all grace abound unto you, so that ye always, having all-sufficiency in all things, may abound unto every good work." John iv. 14: A well of water springing up into everlasting life." vii. 38: "Rivers of living water." Rev. xxii. 1: "He shewed me a river of water of life, clear as crystal."

"A land of WHEAT and BARLEY." Grain supplies in abundance—the necessaries of life. Phil. iv. 9: "My God shall supply all your need."

"VINES." *Symbol of the source of joy and refreshment.* John xv. 1: "I am the true vine." "These things have I spoken unto you that my joy might remain in you and that your joy might be full." xvii. 13: "My joy fulfilled in themselves."

"FIGS." *A very sweet fruit—What is sweeter than*

peace? Hence John xiv. 24: "Peace I leave with you." Phil. iv. 9: "The peace of God passing all understanding shall keep your hearts and minds."

"POMEGRANATES." Another fruit remarkable for its enormous quantity of seeds, emblem of *productiveness.* John xv. 16: "I have ordained that you should go and bring forth fruit, and that your fruit should remain."

"OIL OLIVE." *The tree whose fruit is so specially the emblem of the gracious Holy Spirit.* John xiv. 17: "I will pray the Father, and He shall give you another Comforter, even the Spirit of truth." He anoints with the oil of gladness. Psalm xxiii. 5: "Thou anointest my head with oil." "To give the oil of joy for mourning."

"HONEY." *Sweetness, the natural product of flowers that grow in the land of promise.* Rom. vi. 14: Sin shall not have dominion over you."

"WHOSE STONES ARE IRON, and out of whose hills thou mayest dig BRASS." These are the symbols of *might, strength, endurance.* Col. i. 2: "Strengthened with all might according to his glorious power unto all longsuffering." Eph. iii. 16: "To be strengthened with might by His Spirit in the inner man."

"A LAND OF HILLS AND VALLEYS." No longer a dead level like Egypt, with no variety, no experiences beyond dull monotony, but elevated country and hills,

which, if climbed, will widen the horizon and give extended visions and glorious beauties. So, in the unfulfilled Prophecies, are hills to be climbed, mountain air to act as a tonic, and be inspiration. John xiv. 3: "I will come again." Rev. xxii. 20: "Surely I come quickly." 1 Thess. and 2 Thess., with many other such portions of Scripture are mountains. They will need a little practice and skill in ascending. Then in the valleys are quiet resting-places, places of retirement, humiliation, nooks for retreat. Matt. xi. 29: "Come unto Me, I will give you rest—ye shal find rest."

"THAT DRINKETH OF THE RAIN OF HEAVEN." The riches of heaven are ever falling upon it in refreshing and reviving power, and the Spirit of God ever coming as the dew and rain—poured out—falling,—renewing.

"A LAND WHICH THE LORD THY GOD CARETH FOR." If God cares for the land, how much more for those who live in it! 1 Pet. v. 7: "He careth for you." "His eyes are upon it night and day continually."

HAS OUR JOSHUA BROUGHT US INTO POSSESSION OF ALL THIS? Have we, each one, our freehold lot, wherein to dwell with the trees of the Lord's planting, yielding their precious fruits? There are foes to be driven out, enemies in the way, hence the need of

such a Leader and Commander, God-given and strong to deliver. He is mighty to save, able to lead, therefore follow Him in, and possess your possessions.

No. 6.—TYPICAL PRIESTS—AARON.

THE two great Priests of the Old Testament will introduce us to another very important study of the work and character of the Lord Jesus in relation to His people, and to the world. The Priesthood of Aaron will suggest that which is temporary and sacrificial in character; the Priesthood of Melchizedek that which is eternal and regal. The latter succeeds the former, and is based upon it. The right and power to subdue and govern a world that has been rebellious, but reconciled, must be based upon the sacrificial Priesthood, that deals first with the LEGAL difficulties caused by sin, and their removal, and so makes way for the setting up of a righteous government. What is true for the world is equally true for the individual; hence the necessity for a clear understanding of the sacrifice offered by Christ for sin.

The study of the Aaronic priesthood falls into five sections:

1. Appointed.

Lev. viii. gives the account of the consecration of

Aaron and his sons for the priesthood, and commences with, "*Take Aaron.*" He was chosen and appointed by God, not by the people, nor by Moses, as the head of the executive government of Israel. Neither did Aaron offer himself for the position. The writer to the Hebrews, commenting on this, says, (v. 1), "Every high priest taken from among men is ordained for men," etc. Then, again, concerning our Lord (chap. iii. 1), "Consider the High Priest of our profession, Christ Jesus, who was faithful to Him that *appointed* Him." He accepted the appointment from God, and was found fully competent for all the responsibilities and requirements of the solemn post. An appointment cannot be entered into and then vacated at pleasure. (Too many Christians look upon the service of the Lord as a matter of choice and convenience). It must be held, come what may, in the discharge of the duties attached. The Cross and the Atonement were awful circumstances to be met in the holding of the appointment.

2. Anointed.

The completion of the consecration ceremony was the sprinkling of the Holy Anointing Oil, which qualified for the filling of the office. It was the authorisation by God for the work (Acts x. 38), God anointed Jesus of Nazareth, who went about doing good. The anointing abides, is never repeated,

and needs no renewal; in virtue thereof the Lord acts to-day as our High Priest in the heavenlies.

3. Apparelled.

In the same chapter as has been referred to, is found a full description of the garments of glory and beauty, in which the high priest was arrayed, to be worn daily henceforth, in the discharge of his duties before God, and on behalf of the nation. Garments represent *habits*. They are the visible things that indicate, when they are officially worn, the habitual occupation of the wearer. They will help us to understand the Lord's habitual attitude and efficacy as "High Priest of our profession."

1. The Coat. This was the inner garment made of linen, unseen by the public, of white, and the symbol of a Righteousness that was indispensable and perceived by God.

2. The Linen Girdle. This fastened the inner coat round the loins, being of the same material. In Isa. xi. 3, we find the words, "Righteousness shall be the girdle of his loins." A girdle was the symbol of two things, *strength* and *readiness for service*. The high priest must always be in the sight of God able and strong by reason of righteousness, and ready for his work of grace on behalf of an unrighteous people.

3. The Robe of Blue. This garment fell from the shoulders to the ankles. It was fringed with golden bells and pomegranates at the bottom, and as the priest moved, the tinkling of the bells would be audible. The colour is that of heaven, indicating that the work is heavenly, to maintain peace with God, and to communicate that peace to others. The music and fruitfulness that the bells and pomegranates suggest are the two great characteristics of a heavenly ministry.

4. The Ephod. This was a short tunic of fine linen covered with intricate embroidery work in blue, purple, scarlet, and gold thread. The basis represented righteousness, the colours heavenliness, imperial power, and royalty, together with divinity. Such is our Lord whilst High Priest.

5. The Curious Girdle. Of the same material and workmanship as the Ephod, it bound it to the loins of the wearer. Again, on turning to Isa. xi. 3, we find, "And faithfulness the girdle of his reins." He must be a faithful high priest in the sight and experience of the people for whom he acts. And such our Lord is called in Heb. ii.

6. The Breastplate. This jewel plate was worn over the breast, covering the heart, and contained the twelve flashing stones on which were engraved the names of the twelve tribes. It indicates

the union of love between Christ and His own, as He bears them in remembrance before God.

7. The Shoulder Pieces. These were two handsome jewels worn on the shoulders, on which were engraved the names of the twelve tribes, and were connected with the breastplate by golden chains. The shoulders are the place of strength, where burdens are borne. So the Strength was united to Love, and the nation was to be doubly borne before God by their high priest.

> His love is as great as His power,
> And knows neither measure nor end.

8. The Mitre. This was made of white linen with a golden plate on the front, having engraven on it, "*Holiness to the Lord.*" The thoughts of the mind must be all holiness to the Lord, no selfishness or self-indulgence. Thus from head to foot everything was to indicate the character and habits of God's high priest. A law was made that under no circumstances was he to rend his clothes. Such an act would virtually destroy his high priesthood. In Matt. xxvi. 65, is the record of how Jesus stood before the high priest to be examined for blasphemy, and on saying He was the Son of God, the high priest rent his clothes. All unconsciously he destroyed his priesthood in the presence of Him who was "consecrated for evermore." In John xix. 24, when the

clothes of the Lord were taken from Him on the cross, and were divided by lot among the soldiers, the inner coat was preserved from being torn by an unseen Divine hand. "They said, Let us not rend it, but cast lots whose it shall be." Thus God preserved the true High Priest's clothes from being rent.

4. Sacrificial Work.

In the case of the Aaronic priesthood, it was "OFTEN," but in the Lord's case it was "ONCE FOR ALL." The six leading features of the sacrificial work are given by the writer to the Hebrews in connection with the Holy Vessels of the Tabernacle under the following references:—

1st. "TO MAKE RECONCILIATION for the sins of the people" (Heb. ii. 17). This is an allusion to the opening ceremony of the great day of atonement when, about sunrise, the high priest slew the goat for the yearly sin-offering, and took its blood in a golden basin into the Most Holy Place, and there splashed it before the mercy-seat, and on the mercy-seat, providing the mercy of God for the incoming twelve months of the year. The Ark of the covenant was the holy vessel first dealt with in order to the securing of mercy, for on its mercy-seat was enthroned the Shekinah glory of God.

2nd. "HE HATH APPEARED TO PUT AWAY SIN"

(Heb. ix. 26). This was the closing act and work on that same day. When all the sin of the nation had been confessed, it was transferred or remitted to the head of the scapegoat, which took it all away from the presence of the high priest and of the people, into the land of forgetfulness. First came the shedding of blood, then came the remission of sin, for without shedding of blood is no remission of sin. On the cross the two things were accomplished simultaneously by the Lord. He was Sin-offering and Sin-bearer, 1 Pet. ii. 24, "Who His own self bare our sins in His own body on the tree."

3rd. "THAT HE MAY OFFER both gifts and sacrifices for sins" (Heb. v. 1). At the Brazen Altar the high priest received, and presented to God, the burnt-offerings here referred to as gifts, and the sin-offerings for individuals who had transgressed and thus acknowledged it. These were acts of worship on the part of members of the nation, and are recorded to teach the lesson that the only worship of God that can be acceptable now must be through Christ as the one who has offered Himself without spot to God. We have nothing worth God's acceptance except the presentation of Christ as our Substitute and Saviour.

4th. "THE SACRIFICE OF PRAISE" (Heb. xiii. 15). This is an allusion to the Peace-offering, also presented at the brazen altar, and was brought as a

thank-offering for some special mercy or answered prayer, or other mark of Divine love and care over an individual. God loves to receive perpetually the thank-offerings of our hearts for His daily mercies and special providences. The peace-offering was a special offering of communion. Of it the priest, the offerer, and God partook. Christ is our Peace. God rejoices in Him, the believer rejoices in Him.

5th. "He ever liveth to make intercession for us" (Heb. vii. 25). The incense altar was the vessel in the holy place on which incense was to be continually burning, the symbol of prayer, intercession, and praise. Christ is ceaseless in His intercession. He ever remembers His people before God, and all unknown to them, wards off many an attack of Satanic power. The fire on this altar was to be continually burning, night and day, as a type of His ceaseless work.

6th. "Now to appear in the presence of God for us" (Heb. ix. 24). The golden table in the Holy place contained twelve loaves of bread, called Shew-bread, or more accurately, "The Bread of the Presence." The loaves were there representing the twelve tribes before God. They indicated that God was responsible for the provision for the daily needs of His people. So Christ represents us in the presence of God, and is our Bread of Life. Not one can be forgotten, and without fail will every need be

supplied, for He is "a faithful High Priest in things pertaining to God."

ALL THESE MINISTRIES were connected with Sacrifice and Atonement. The presence of sin—the remembrance of sin—the guilt of sin—were a perpetual factor in the method of the ministry. Christ has suffered once for all! We shall not always need His intercession, for one day we shall be free from all infirmity, and danger, and defect. One day all His people will be in the presence of God, presented by Him faultless with exceeding joy, and will no longer, as in the present, need His representation. The sinless perfection of the glorified state will render no further remembrance of sin possible. In these respects the Aaronic priesthood typifies the temporary nature, rather than the eternal phase, of our Lord's High Priesthood.

5. The Blood.

MUCH OBJECTION IS RAISED now-a-days to the teaching about the blood, and even to the mere mention of it, as being repulsive, uncivilised, a relic of a barbarous time, and wholly unfit for polite and cultured minds. This arises in great measure from a deep ignorance of the meaning of the phrase, "The Blood of Jesus." The blood is the life. Life is most sacred to God: hence the blood is most sacred. So much was this so, that God commanded Israel to reverently cover over the blood of any bird or

animal killed for food when hunting. It was never to lie exposed to the sun. Blood shed is life poured out. It is the proof that a life has been taken, for without blood no man or animal can live. Death is the result of sin, and, therefore, an unknown fact in heaven, where there is no sin. Blood shed is death.

The law of God demands the carrying out of its holy sentence upon sin, so then Death is a Divine necessity where there has been sin. The Death of Christ is a Divine necessity, for He became responsible for the sin of the world and its penalty. Hence "the Blood of Jesus" means that He has truly poured out His life unto death for the righteous satisfaction of the claims of the law of God. This is expiation for sin, not the appeasement of an angry God, thus making the love of God and the mercy of God possible in full manifestation. There are eight allusions to the blood in this same epistle to the Hebrews.

1st. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix. 12). The introduction of the word suggests immediately the Passover, when this great truth received its first illustration. It is a deliverance from the claims and powers of sin as controlling and using the soul, exercising mastery and ownership. Redemption has transferred the ownership from sin to Christ, and henceforth the soul is

free to serve only Christ. It is an *eternal redemption* to an *eternal service* of perfect blessedness.

2nd. "How MUCH MORE shall the Blood of Christ *purge* your conscience from dead works to *serve* the living God" (Heb. ix. 14). The whole passage refers to the use of the water of purification, which was mixed with the ashes of a heifer, and which was necessary for the purging of any one who had come in contact with death in any shape. See Num. xix. "Dead works" are the efforts of a soul dead in trespasses and sins to be holy and please God. From all such the Holy Spirit cleanses by applying the results of the death of Christ to the heart, delivering the conscience once for all from all the burden of failure and self-effort. Such an one is welcome into the presence of God at all times, because from him is removed all the results of his past contact with death and its defilement. Instead of self-effort, there is a new life imparted, full of vigour, holiness, and energy—the life of Christ.

3rd. "MOSES TOOK THE BLOOD, and sprinkled both the book and the people" (Heb. ix. 19), "Saying, This is the blood of the testament which God hath enjoined unto you." Exodus xxiv. describes this incident when Israel entered into covenant with Jehovah, and their elders representing them were present, to be sprinkled with the blood, not of sin-offering, but of burnt-offering. This was the ratifying

of the covenant between God and the nation, bringing them under its blessings and privileges, but also under its penalties for any breach of the agreements. In Matt. xxvi. 28, when the Lord instituted the Last Supper, He took the cup, saying, "This is my blood of the new covenant, which is shed for many for the remission of sins." Then the Blood has brought believers into a covenant relationship with God, in which all sin is remitted. Thus communion with the Lord is maintained, life is maintained, and there can be no breach of this agreement. The knowledge will give assurance of life and peace passing all understanding.

4th. "ALL THINGS ARE BY THE LAW purged with blood, and without shedding of blood is no remission" (Heb. ix. 22). This is a reference to Moses sprinkling all the vessels and every part of the Tabernacle with blood, in order to all being duly consecrated for Divine use. It is the purging that fits for worship, and gives access to God. All human inpurity and imperfection must be hidden, and Christ does this for and in His people, so that He may present us always as acceptable and ready for God.

5th. "HAVING, THEREFORE, BOLDNESS to enter into the Holiest by the Blood of Jesus" (Heb. x. 19). In a marvellous sense sin gives a right of access to the presence of God, for there is our Sin-bearer and Substitute, now also our High Priest. Only the

blood can cleanse from sin. Only in the very presence does it cleanse from sin, therefore, the consciousness of sin should always give us boldness of access and immediate welcome, for our need is the availing plea. Indeed, the Holiest is the only place where we have a RIGHT to be, for there is HE in whom our life is hid.

6th. "YE ARE COME TO THE BLOOD of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 24). There is the voice that ever pleads of sin, NOT to be remembered or dealt with; it is the voice of pardon, welcome, acceptance, and holiness, and it is a voice that ever pleads righteously, because of the Atonement.

7th. "THAT HE MIGHT SANCTIFY the people with His own blood, suffered without the gate" (Heb. xiii. 12). He desires His people to be separate from all others; He purposes to make them distinct in relationship to God, in habit, in character, in holiness. The word "sanctify" has in it the idea primarily of "set apart." So the people who are delivered from the bondage and corruption of sin, are to be set apart wholly and solely for God, from the opinions, rules, usages, and control of the world and of society. There must be a *whole-hearted abandonment to God.*

8th. ". . . THROUGH THE BLOOD of the everlasting covenant make you perfect (or put you into

adjustment) in every good work to do His will" (Heb. xiii. 20). He must put us where we can know and do His Will, on the basis of the purchase, the sanctification, and the terms of the covenant "through the blood." To sum it all up, the work accomplished by the life of the Son of God poured out for sin, and as burnt-offering of a sweet smelling savour to God, for us, is as follows:—

(a) Redemption from sin's bondage. *(b) Purging* of the conscience from all self-effort. *(c) Bringing* into a covenant relationship. *(d) Fits for worship* and usefulness for God. *(e) Gives* boldness of *access* into the Holiest at all times. *(f) Pleads* effectually and gives welcome. *(g) Sanctifies* to God. *(h) Puts into adjustment* to the will of God. And who administers all this category of mighty blessing? The Lord Jesus, the great High-Priest of our profession, who Himself has wrought out all on the Cross of Calvary.

No. 7. TYPICAL PRIESTS—MELCHIZEDEK.

THE mention of this remarkable and unique personage occurs in three books in the Bible only, namely, in Genesis xiv., Psalm cx., and Hebrews v.-vii. The record of his interview with Abram, the friend of God, should first be carefully read in order to note the features of the narrative. Abram had been kept just outside the circle swept by the four successful allied kings, who had destroyed partially the kingdoms of their five opponents; and, in the process, had carried off the king of Sodom, and Lot the kinsman of Abram. In verse 17, this king of Sodom is described as meeting Abram in the valley of Shaveh, which is the king's dale, and there offering him certain spoils and loot, as the reward for his successful expedition, from which he had so much benefitted personally. He is a *type* of the WORLD-power in antagonism to God and holiness, whilst glad to patronise any movement or power, from which it may derive material benefit. In verse 18, Melchizedek, Priest of the Most High God, also comes to meet the returning Overcomer, and offering

him bread and wine, bestows upon him a blessing, which is unlike any other on record. Here is found the first mention of the word PRIEST in Scripture, and with it no mention of sacrifice or atonement. The name Melchizedek, means King of Righteousness, and the sphere, Salem—Peace. Thus this man was a *type* of the coming One, whose reign will be that of righteousness, and therefore who alone can guarantee peace. Psalm lxxxv. 10, "Righteousness and peace have kissed each other." The righteousness is, as we have before pointed out, *based on the full and complete atonement* for sin made "ONCE FOR ALL." The bread and wine may be taken to symbolize "life abundantly," maintained by the Christ, the Living Bread, and Wine, the eternal joy of God. The blessing was in two sentences:

First: "BLESSED BE ABRAM OF THE MOST HIGH GOD." This suggests the idea—Happy the man to belong to the Most High God, part of His property, and so under His safe and eternal keeping.

Secondly: "BLESSED BE THE MOST HIGH GOD." Happy the God to possess such a friend as Abram, the man of faith, communion, and courage. This will be the great blessing of the future, bestowed by Him, who is "Priest after the order of Melchizedek:" the blessedness first of being presented faultless before the presence of His glory with exceeding joy, by the Lord: and *then* the blessedness of adding joy

to the heart of God, for His people are to be His inheritance, and from them will come great riches of glory to Him.

YET IT IS IMPORTANT TO NOTICE that in this narrative Abram is inferior to Melchizedek, for the less is blessed of the better, and Levi descended from Abram is inferior to his ancestor. How much more then is Aaron, the descendant of Levi, inferior to Melchizedek: and the Aaronic priesthood therefore equally inferior to that of Melchizedek. In order to see clearly the points of difference, it will be necessary to study carefully the three chapters in Hebrews, that draw out the comparisons between the two priesthoods, and put them in two columns opposite one another, thus:—

AFTER ORDER OF AARON.	AFTER ORDER OF MELCHIZEDEK.
Temporary.	**Eternal.**
1. Tribal, and had successors.	Of no tribe, had no successors.
2. High Priest of OUR Profession. Heb. iii. 1.	Priest of the Most High God.
3. Sphere — Tabernacle and Temple.	Sphere—The Throne.

4. Work — chiefly to lead worship.	To bless worshippers.
5. Conferred no permanent blessing, hence need of constant repetition of sacrifice.	Conferred permanent blessing.
6. Made so *without* an oath. Whatever is made with an oath from God is thereby eternal.	Made *with* an oath, therefore a priest for ever.
7. Made "like unto His brethren."	Made "like unto the Son of God."
8. Finite — under the law of a carnal commandment. vii. 16.	Infinite — under the power of an endless life. vii. 16.
9. Had to offer for himself.	Had nothing to offer for Himself.
10. Offered many sacrifices.	Offered once for all.
11. Made after law came.	Appears before law was given.
12. Made UNDER law.	Made after law by an oath.

13. On earth only a priest.	In heaven as well as on earth.
14. The Priesthood was Negative, preventing condemnation rather than delivering from sin.	Positive—Ruling, Blessing, Governing, Giving.
15. Obtaining forgiveness of sins.	Saving completely from sin. Christ imparts a new life, eternal salvation, able to save to the uttermost.
16. Entered into the Holiest once a year only, for a few minutes, unaccompanied.	Entered into the Holiest above, as Forerunner, and to remain till all His people shall join Him there.

The expressions in Heb. vii. 3, "Without father, without mother, without descent, etc.," may be taken in the simple sense that he was of no royal line, inheriting the throne, and would be followed by no son as heir. No record is known or preserved of his ancestry. He was chosen by God to fill the post at Jerusalem. He appeared above the horizon, unheralded, and as one ordained of God to fill upon earth this unique position. Thus he stands out on

the page of time as a *type* of One who in eternity will have *no* successor, will have *no* parentage of earth to boast of, as the reason for His pre-eminence; but who will always and only be GOD'S ANOINTED; the Priest upon the throne, to lead and govern the worship of His people, and at the same time to sway the sceptre of universal dominion, and that dominion to be one of righteousness and peace.

In the days of Israel's supremacy and power, the two orders of priesthood and kingship were kept *absolutely apart*. Only *one* of the tribe of Levi could approach the holy precincts. Only *one* of the tribe of Judah could ascend the throne with the Blessing of God. Often the Priesthood fell under the domination of a wicked and idolatrous king, and the nation was correspondingly dragged down into the deepest degradation. Or again, a true-hearted king would revive the true worship of God, calling upon the priesthood to purify themselves of all the uncleanness. In *one* case only, that of Uzziah, was an attempt made to combine the two high offices which cost him his position, and throne, and caused him to end his days an outcast from his city and home. He attempted to burn incense in the temple, which was only permitted to the Levitical priests. Possibly there had entered into his mind the idea of the predicted glory and splendour of the *coming* Prince of the house of David, who would be a priest after the

order of Melchizedek, and unholy ambition seized him to his destruction.

No *reign* of Righteousness is possible till PEACE has been made, proclaimed, and accepted, from the Cross. Thus our Lord Jesus Christ has become the Priest to offer the sin-sacrifice, has Himself been the Sacrifice, having offered Himself without spot to God, and been made sin. In so doing, he has set aside the human priesthood as a sacrificial order. He, too, alone can rule the house of Israel, being David's greater Son, and as Redeemer, he has the right to the throne of empire over the whole world, as the home of the human race; over the whole universe, as its Creator and Upholder. The throne is HIS, and His by right.

Our next line of study shall be PSALM CX.

Ver. 1. "Jehovah said unto my Lord, Sit thou at my right hand till I make thy enemies thy footstool." This took place when the Lord ascended from this earth, having triumphed over sin and death. The right hand is the place, not of rule, but of *heirship*. The Heir-apparent takes the right hand place beside the King. Three times in Hebrews is this fact referred to, and it is an important fact to notice and understand. Many vague and inaccurate ideas are often given expression to, about the Lord being now King over all, and ruling in the heavens and the earth. See Heb. i. 3, viii. 1, and xiii. 2. Stephen saw Him

standing on the right hand of God. Gladly would He have returned to the city and nation that He loved, but their treatment of His servant whom He was about to receive up, prevented the possibility of His immediate return, and He has resumed his seat, from whence He will come WHEN GOD SHALL MAKE HIS ENEMIES HIS FOOTSTOOL. Then comes the solemn question, "Who are His enemies?" The heathen? Certainly not, for they have not heard of Him to hate and reject Him. His own nation? Yes, partly so. But much more widely, and in a more awful way than many have ever taken time to consider, THE APOSTATE NATIONS OF CHRISTENDOM, who bearing His Name, ignore His Person and Word, and under His holy name propagate war, shield every form of evil, and boast of their prosperity. He is Prince of Peace. How then can standing armies and huge fleets of warships be Christian? Yet are they not all christened? Coming closer and looking into the ordinary lives and conduct of nominal Christians, how much of the spirit and mind of Christ is discernible? Love of money, love of pleasure, having the form of godliness, but denying the power thereof, are the dominant features.

The apostle Paul, in Phil. iii., speaks of "the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in

their shame, who mind earthly things." Surely here is the clue to the momentous statement. There lies a Divine purpose, all undreamt of, when these powerful nations, with all their wealth and power, will be crushed under the feet of God's anointed, for they will have been found guilty of ignoring and despising His atonement for sin, denying the need of the cross, and therefore hating His control and righteous rule. What happened on a very small scale to the Jewish nation, must be repeated on the much larger scale of Christendom ere long, before Christ can come forth and be manifested in all the splendour predicted in this Psalm.

Verses 2, 3. "Jehovah shall send the rod of thy strength out of *Zion*: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." The key words in these verses are *Rule Thou*, and that not in heaven or in the church, but in the midst of thine enemies. It notifies the arrival of the Lord to take His place of executive power and authority, and to compel submission by force, wherever grace has been despised. "Thy people" will point to the Jewish nation, then willing for the rule and blessing of their royal Priest. It is the beginning of the millennial reign of the Lord which will bring such mighty salvation to all oppressed nations.

Ver. 4. "Jehovah hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." The decree has gone forth from heaven, from henceforth Christ, and Christ alone, on earth shall exercise the twofold functions, and begin the bestowal of the blessing on the children of faithful Abram; those who are so by lineal descent, and those who are so by the exercise of the same faith as he exercised, the spiritual descendants.

The three concluding verses describe the subjugation of all nations to Him, the establishment of justice and righteousness, the overthrow of enemies (for the day of grace, as now existing, will be over), and the bringing in of peace and prosperity. The permanent throne and the permanent priesthood at last united and established. No successor possible, and none ever wanted. No more sacrifice for sin, no more sacrificing and false priesthoods deceiving the people and substituting human ideas for Divine revelation.

Rewarding overcomers.

Our last section is the examination of the relationship of this priesthood to the church which will have been removed from this earth, ere the Lord appears as this Psalm has described. In Rev. ii., iii., we have the Lord's last messages to the churches, in which He warns, rebukes, encourages, and gives a set of

fresh definite promises " to him that overcometh." Gen xiv. shewed us Melchizedek rewarding the man of faith who overcame the seductions of the world of his day, because aware of the power and blessing of the King of Salem. In proportion to the Church, or the individual looking out for Him to come who is a priest after the order of Melchizedek, will there be similar separation and right estimating of the value of the world's offers. It needs faith in the second coming of the Lord to overcome. Faith alone can be stedfast amid the rapidly changing panorama stretched before the eye and mind, and be content with what Christ offers when He returns. What a contrast Abraham presents to the Laodicean church, " rich and increased in goods, and having need of nothing!" whilst he bent his knee and bowed his heart to receive that simple bread and wine, and to hear the utterly other-worldly words which were of more value than all the king of Sodom could say. In Rev. ii. 7, we find the first promise to the overcomer, namely, "*to eat of the tree of life* which is in the midst of the paradise of God." Food for the faithful heart in the very centre of paradise!

Rev. ii. 2. "*Shall not be hurt* of the second death," also, " I will give thee a crown of life." Death had swept round Abram, but he was not hurt by it. Death will sweep round the faithful, but it will not touch one of them.

Rev. ii. 17. ". . . will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth it." The hidden manna reminds of the blessed *bread* and *wine*. There are unknown supplies of sweetest food for the overcomers out of the reach and ken of the world. Then the new name will suggest the *giving up* of the *old name* with all its associations of failure, disappointment, and unbelief, so that no sorrowful memories shall ever invade when in the presence of the glorious One.

Rev. ii. 26, 27. ". . . Will I give power over the nations, and he shall rule them with a rod of iron: as the vessels of the potter are broken to shivers: even as I received of my Father." One of the most momentous and solemn utterances of the risen Lord, to the despised, unworldly Christian who overcomes, is the promise of a power over NATIONS which has never been dreamed of by any of the world's greatest diplomatists. It is reserved by our Melchizedek for such as shall have proved worthy by fighting the good fight of faith. Resistless might instead of the persecution and despite of the world.

Rev. iii. 5. ". . . the same shall be arrayed in white raiment," etc. This is *priestly raiment*, and it signifies how those who shall be called to share the executive power of Christ shall also be called into the Melchizedek priesthood, and be sharing also in

that. Then shall there be "a *kingdom of priests*," that is, those who rule with Christ will also be priests unto God.

Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God, . . . and I will write upon him the name of my God," etc. The thought suggested is permanency of position for maintaining the glory and honour of God, a priestly life in the temple before God which no circumstances shall ever interfere with. No more pilgrimage, no more names of approbrium spoken at him, no more of the contumely of the ungodly, though professing Christian world. A threefold naming is spoken of. The name of my God, the name of the city of my God, and my own new name; identification with God the Father, with Christ the King-Priest, and with the new sphere of glory, New Jerusalem.

Rev. iii. 21. ". . . to sit down with me in my throne." The throne of Melchizedek, of world-wide power, of imperial universality. It is to be an ENTHRONED life. It is impossible for a "Lot" to have such a position. He partakes of the great salvation, but not of the Melchizedek blessing. The world-loving Christian, who thinks that the Gospel is designed to convey him safely through any dangers at death. and who lives simply for self-indulgence, will wake up one day to see how vast a treasure of bless-

ing has been lost through indifference; and such a loss will be irrecoverable.

To sum it up, then, the Melchizedek blessing to the overcomers will be—1, Life *abundantly* and *eternal*; 2, The *Crown* of Life; 3, *Sustained* Life, guaranteed royal and divine; 4, *Resistless* life, endued with power for ruling mightily; 5, *Priestly* life sharing the worship and the unknown glories of the Holiest of all; 6, *Life in His Presence* with its threefold identity; 7, *Enthroned* life with Christ.

Well might the writer to the Hebrews say that this was strong meat, and fit only for those who had grown out of the babyhood stage of Christian life. Let us all see to it that we lose not our share of this blessing through carelessness or ignorance.

No. 8. TYPICAL PROPHETS—ELIJAH.

ELIJAH—God is Jehovah. What is a Prophet? He is A MAN OF GOD, thus is he frequently described. Moses is so called in Deut. xxxiii. 1; Josh. xiv. 6; 1 Chron. xxiii. 14; 2 Chron. xxx. 15; Ezra iii. 2. He is a man who is taken into the presence of God, to hear the word of God, and go forth either to a nation, or a community, or an individual, and deliver it as he has received it. Elijah is so called seven times. Elisha, his successor, twenty-seven times. In the New Testament the expression only occurs twice, in connection with Timothy, namely, in 1 Tim. vi. 11 and 2 Tim. iii. 17. The main association of the title is with the four above-mentioned and Samuel. All of them were

men who lived in the presence of God,

who were strongly marked by that fact, and whose words were distinctly felt to be those of prophets, and whose characters agreed with their calling. An inconsistent prophet will carry no weight in the delivery of his message. Hence the many and strong

injunctions addressed by the apostle Paul to his son Timothy as to personal character.

Elijah is called the Tishbite, which would imply that he resided in the town of Thisbe in the tribe of Naphtali, being further described as a sojourner of Gilead. The term, sojourner, may have a special significance. It was recently pointed out by a friend that the term was apparently only used of one who was a stranger, often a Gentile, who came to reside in some town or village of Israel, having adopted the Jewish faith, and was a proselyte. If this be always so, then the inference is that Elijah was a Gentile by birth, and was a convert to the worship and service of Jehovah. This may have given him his peculiar contempt for Ahab, and that fearlessness in facing him so frequently in the name of Jehovah. There are five points of study in connection with typical teaching. 1, His *Training*. 2, His *Miracles*. 3, The *Appointment* of his *successor*. 4, His *Ascension*. 5, His *Second Coming*.

1. HIS TRAINING.

1. The burden of his public utterances was *Righteousness*. He came into the national life of Israel at a time of grave departure from the faith, when, under the rule of Ahab and Jezebel, the hateful and corrupt Baal worship had taken firm hold of the people. He was raised up to vindicate Jehovah's name in a time of dark apostacy. Similarly

our Lord commenced His public ministry when the nation was far from God, and strongly influenced by the Pharisaism and tradition of the day, which was as hard to overcome as was idolatry in earlier times. "You teach for doctrines the commandments of men." This is always the proof of apostacy.

2. THE CHARACTER OF ELIJAH comes out in the phrase used by him on two great occasions, "As the LORD God of Israel liveth, before whom I stand" (1 Kings xvii. 1 and xviii. 15). He stood perpetually in the conscious presence of God. Similarly the Lord said in John xi. 42, "I know that Thou hearest Me always." In 1 Kings xviii., is the great scene of the vindication of Jehovah on Mount Carmel. Here the prophet faced and publicly refuted alone the false prophets, in all 850.

Similarly in our Lord's ministry, we find him

perpetually facing the false prophets

of His day, and teaching as follows: (Matt. vii. 15) "Beware of false prophets that come to you in sheep's clothing," together with His denunciations in chap. xxiii., where, in other words, He denounces the false teaching and misleading of the Pharisees.

3. ELIJAH ANNOUNCED FAMINE and accompanying woes, in that there should be no dew or rain except according to his word (1 Kings xvii. 1). The

suffering that ensued was widespread, and the nation was smitten by this judgment. In Matt. xi. 21, 22, the Lord says: "Woe unto thee, Chorazin, woe unto thee, Bethsaida," and again in xxiii. "Woe unto you, Pharisees"—"woe unto you ye blind guides." In xxiv,, He foretold a long list of impending woes upon Jerusalem and the world, such as wars, famines, earthquakes, pestilences, etc., all of which have been occurring with more or less severity century by century.

4. ELIJAH GIVES US THE STORY OF NABOTH and the awful covetousness of Ahab in seeking to obtain the vineyard. For this he received sentence of doom from Elijah, and the pronouncement upon his family (1 Kings xxi. 17-24). How full is the Lord's teaching of

warning against the sin of covetousness,

as specially uttered in Luke xii. 15-21, the parable of the rich man and his barns; and again in Luke xvi. 14-17, the rich man's doom in Hades. It was keenly felt by the Pharisees how this was aimed at them personally, and "they derided Him."

5. ELIJAH MET THE MESSENGERS that were sent to enquire of the god of Ekron, Baalzebub, whether the king would recover from his illness (2 Kings i.). This was customary, the nation having utterly failed to rally to Jehovah as the result of the prophet's

teaching. Instead of the truth of God was idolatrous superstition. In Matt. xii. 34, the Lord said: "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh," and again of the same people in chap. xv. 3, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying" . . . As in Elijah's day, so in the Lord's day, the Word of God was swept aside by the ruling men, who influenced the people by their example, and opposed vigorously the testimony of Christ.

6. In the great Mount Carmel scene, when the prophet was vindicating the holiness and honour of Jehovah, he was outspoken and firm in his attitude toward the prevailing condition of things (1 Kings xviii.). The corresponding incident in the opening of the Lord's ministry is the cleansing of the temple, when He vindicated the holiness and honour of God, saying, "Make not my Father's house a house of merchandise." In vain did Elijah seek to purify the country of its gross idolatry. In vain did the Lord seek to preserve the holy precincts of the temple from the base uses to which they were put by the Pharisees.

2. MIRACLES.

There are one or two points of correspondence between Elijah and the Lord in the working of miracles. In 1 Kings xvii. 14-16, is the story of the

for the widow and her son, and in the same chapter, how he raised that son from the dead. These two facts remind us of the Lord in multiplying the bread and fish when He fed the 5,000, and in raising the widow of Nain's son from the dead.

In both cases there was the display of Divine compassion and power on behalf of the poor and needy. Another point of comparison that is interesting is found between the widow of Sarepta, a Gentile, who received the blessing of the Lord through Elijah, and whose bread was given in response to her faith, with the Syrophenician woman, another Gentile from the same neighbourhood, who sought the Lord, asking for a crumb of that bread that fell from the rich man's table, which crumb, anointed with the oil of the Spirit, brought life, healing, and blessing to her home, and made her heart glad before God.

3. APPOINTMENT OF SUCCESSOR.

Elijah sought out Elisha, a well-to-do farmer, upon whom he cast his mantle, which was the indication that he was selected to take his place in the holy office of prophet described in 1 Kings xix. 21. It was a call from the business and occupation he was pursuing, to surrender all for God and be ready to take his place as a witness for God. In

Matt. iv., the first of the apostles were called from their fishing and nets, to leave all and follow the Lord, and in Luke xviii. 28, they say, "Lo, we have left all and followed Thee." Elisha asked to be permitted to go and kiss his father and mother, and so farewell them. Whether he did so or not is not clear, but the very desire, as expressed, reminds of Luke ix. 61, 62, when one volunteered to follow the Lord, but asked for a similar permission first.

Human nature is an untrustworthy factor;

it asserts itself unexpectedly against the Divine claims, hence the Lord's utterance as to not looking back when once the hand has been put to the plough. Such an action or habit would make the ploughing unsteady and inaccurate, and would mean how the ploughman was distracted and hindered by any passer by hailing him and engaging him in conversation. He would be speedily dismissed from his employment as being found unfit to be trusted. So the followers of the Lord must prove themselves trustworthy in being stedfast in their attention, obedience, and whole-heartedness in the new occupation and work. Those who succeeded the Lord, as His witnesses, were severely tested by persecution and threats, but they never looked back when once they had been filled with the Holy Spirit.

4. THE ASCENSION.

WE HAVE THE BEAUTIFUL STORY of the great prophet's glorious ascension as he was swept up in a whirlwind to heaven, given in 2 Kings ii. The popular idea that he was taken up in a chariot of fire is not borne out by the narrative (see ver. 1): "When the Lord would take Elijah into heaven by a whirlwind," and again in ver. 11, "Elijah went up by a whirlwind into heaven." The five points to notice are: 1st, He was seen by Elisha ascending. 2nd, Elisha's last request for a double portion of the Spirit. 3rd, The exhortation in response to the request. 4th, The mantle falling. 5th, The old garments rent. There was to be unbroken communion, faith, and the expectation of the fulfilment of a promise which would fully equip Elisha for the great work that lay before him.

In the closing hours of the Lord's companying with His disciples in the upper room, ere He went to the cross, He spoke of His ascension in veiled language, which at the time they failed to understand. He bid them wait for the promise of the Father, which He explained would be the descent of the Spirit, adding such wondrous words as, "If ye ask anything in My Name, I will do it." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." The conditions for the fulfilment of the promises were the unbroken

communion implied in the word "ABIDING," Here lies the *secret* of *securing* all the Lord's gracious promises of blessing. So they waited in the upper room, after they had seen Him ascend, maintaining that communion in prayer and waiting on God. They were tested by the ten days' waiting, and when the day of Pentecost was fully come,

the mantle descended upon them from heaven,

and they took it by faith and were wrapped in it, emmantled in power by the gift of the Holy Spirit. Then vanished the old garments of their previous quarrelsomeness, doubting, selfishness, unholy ambition, resentment, and exclusiveness, which had so often been manifested during those three years with the Master. They are to be the successors of the Lord in teaching, testimony, suffering for the truth, vindicating God's power and holiness, and in spreading the knowledge of His word, When Elisha returned to Jericho, the first remark made concerning him was, "The Spirit of Elijah doth rest upon Elisha." He made no such statement himself. It was apparent to those with whom he came in contact. Similarly the opponents at Jerusalem were amazed at the boldness of Peter and John. They had not always been so bold. It was not long before that, in those very precincts, they had both shown quite

another disposition. Now all that is changed, and they manifest the same spirit as had their Master. So must it always be when the mantle is taken up and wrapped around the believer's life. A great work of evangelisation has to be done by the successors of the Lord. On Calvary the fire fell upon the sacrifice for sin. There was seen the burnt-offering wholly acceptable. There was vindicated the truth of the oneness of all in Christ for whom He died. After the sacrifice the rain fell, the out-pouring of the Spirit occurred which was to bring untold blessing and refreshment to a dying, famished world.

In the teeth of all opposition from evil human hearts, they were to maintain the truth, and they would find scorn awaiting them, as well as barren waters waiting to be healed. A holy, glad ministry is that of His people who understand the mission on which He sends them, when equipped with His mantle of power.

5. THE SECOND COMING.

No mention of this is found in the narrative of the prophet's life. But in referring to the last of the prophets, Malachi, we are struck with a twofold prediction, iii. 1, "Behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant." Then

in chap. iv. 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and He shall turn the heart of the fathers to the children," etc. FOUR comings are announced:—1st, The coming of the messenger; that would be John the Baptist. 2nd, The coming of the Lord, the messenger of the covenant. That would be the first coming of the Lord. He was the one to reveal the new covenant. 3rd, The coming of Elijah. 4th, The coming of the great and dreadful day of the Lord. Both these are future. The first coming of the Lord was in mercy, to redeem and save and establish His kingdom, and reveal all the treasuries of God's love to His people and to the world. He came to reveal the Father, but He was rejected and refused. Hence the postponement of all the great purposes that were enshrined in that coming to make atonement for sin. If the coming of the messenger was so literal, why not accept as equally literal the return of the man mentioned by name, Elijah, before the ushering in of the day of wrath mentioned so frequently in scripture, when all the accumulation of anti-Christianism during these nineteen centuries will have to be dealt with? To the Jewish nation, then, this prophet of fire will return before the return of the Lord to execute vengeance on them that know not God, and that obey not the Gospel. It is a remarkable prophecy that struck the minds of the thoughtful in the Lord's

day, when they asked Him if John the Baptist was not "the Elijah" predicted. The answer of the Lord was that John represented Elijah, in being clothed in the same spirit of God, being as *fearless* and *faithful*, being His forerunner, and in suffering at the hands of sinful men. John had announced the First Advent, but the Lord implied that Elijah would also himself come bye-and-bye and prepare the way for the coming to judgment as truly as John had done. He meant that John was not actually Elijah, and that the prophecy concerning Elijah still held good for future accomplishment.

LASTLY, WE NOTE that the impression the Lord made on many minds was a strong one, inasmuch as when He asked the disciples, "Whom do men say that I, the son of man, am?" They replied, "Some say Thou art Elijah!" So stern were His rebukes of sin, so fearless was He in His utterances before His opponents, so unconcerned as to His life being endangered, and yet so tender toward the needy and suffering, that He constantly reminded them of their great prophet of fire. Yet the national treatment of Jesus was practically the same as that of Elijah. Jezebel sought his life. The Jews took the life of Jesus, for He came to give His life a ransom for all.

On the Mount of Transfiguration there met the the three great Prophets of Israel. Moses, the GIVER of the Law, brought from the dead; Elijah,

the RESTORER of the Law, brought from heaven; and the Lord Jesus, the FULFILLER of the Law, about to go forth and make expiation for sin, that both MOSES and ELIJAH might have a place for ever in the Kingdom of God. So He spake to them of His death which He was about to accomplish at Jerusalem. Then Moses fully understood the meaning of all the sacrifices he had ordained, and the meaning of all the wondrous types with which he had been associated. Then Elijah would learn the only way in which the nation, that had so fearfully sinned, could ever be restored to Divine favour and blessing, namely, through accepting Him who had come to fulfil the law and the prophets.

TYPICAL PROPHETS—ELISHA.

THE closing scene of Elijah's ministry was when his successor accompanied him from Gilgal to the other side of Jordan, and the request was proffered for the double portion of the spirit. When the mantle fell from the shoulders of the ascending prophet, Elisha knew that his request had been granted, and the first proof of the blessing being given was when he stood alone by the Jordan, and smote its waters, thereby being enabled to cross over. His Name means GOD MY SAVIOUR. As a man, filled with the Spirit of God, he will illustrate the meaning of his name, and his life will be one full of facts of salvation in the power of God for the deliverance, help, and comfort of his nation. Putting the two names of Israel's great prophets of this time together, we have "Jehovah is God," and "God my Saviour." Elijah had vindicated the name and honour of Jehovah as God. Now his successor will prove that this God is the Saviour full of mercy toward an afflicted people.

First, Christ must be accepted as

God manifest in the flesh,

the Holy One, and then His great salvation will be

revealed. To merely confess Him as the Son of Man is not salvation. He bore our sins, took their penalty, has become our Substitute, and thus alone can be Saviour from sin and the foe of our race.

Elisha's story beautifully illustrates the double portion that he asked for. In Elijah's history seven events stand out prominently as marks of the Divine power. In Elisha's fourteen will be found, the majority of which were interventions in the way of deliverances. Very briefly they must be surveyed, and their lessons learnt.

1. THE BARREN WATERS HEALED (2 Kings ii. 19-22). Near Jericho was the stream of water, whose properties were injurious to the fertility of the soil. Whilst there was abundance of promise of fruit and crops, there was no fulfilment. Everything failed in the harvest time, and there was nothing but disappointment. Elisha being appealed to, asked for a new cruse of salt, which he threw into the stream at the source, not somewhere down its course. This healed the waters, and made them productive. The stream may represent, in the first place, the nation of Israel, who were unproductive in obedience to God. No fruit was brought to perfection, nor would there be till the Lord Jesus, symbolised by the new cruse, possessing incorruptibility, and having power to impart it, should come and be received by the nation. He came in the fulness of time, but "His own

received Him not:" so the barren state of things continues in relation to them. Similarly in the case of the individual, what is the cause of barrenness and unfruitfulness in the spiritual life? The non-reception of the truth of the Lord Jesus as the indwelling power and purification of the source of the life, into *the heart*. He died for that nation, and not for that nation only. John xi. 51, 52. All who receive Him into the heart shall be fruitful to God.

2. THE WATER NEEDED FOR THE THIRSTY CAMPS (2 Kings iii.). Elisha's ministry on a large scale began when he was summoned by the allied kings to say how the camps could be furnished with water, for they were in a wilderness. Elisha's orders were, "Dig the ditches!" and then came the promise that those ditches should be filled without dew or rain the next morning. The Lord's ministry commences by the miracle of supplying what was needed at the marriage feast in Cana, and the next recorded incident is supplying the water of life to the woman of Samaria. He is the source and supply of the Spirit, whom the waters typify (John iv. and vii. 37). In order to be successful against the enemy, there must be first the supply of the living water. So in Eph. v. 19, comes the command

Be filled with the Spirit,

and in chap. vi. the warfare is described that has to

be waged. Obey the commands of the Lord and there will be no lack.

3. MULTIPLYING THE WIDOW'S OIL (2 Kings iv. 1-7). In her distress, this widow came to the man of God asking for help. His first question was, "What hast thou?" She replied, "Nothing save a pot of oil." Apparently it was worthless to meet her need. Actually it had in it abundance for her need, when she should learn the ways of obedience. The oil again symbolised the Holy Spirit, who is given to all believers, and who is in each individual member of the true church of God. But so few know the value of that possession. Elisha gave the widow certain directions which she was to carry out in company with her two sons, who were in danger of being taken into bondage for the mother's indebtedness. So the conditions being fulfilled, the oil was multiplied, the debts were all paid, and there was enough to live on for the future. So when the Lord is obeyed, the resources of the Holy Spirit are displayed, and the state of spiritual bankruptcy, debt, threatened bondage, and fear, will disappear, and in addition there will be the blessed supply guaranteed for the future. Thus the Lord taught concerning the Spirit, whom the Father would send (Acts v. 31). In 1 Peter i. 2, we find, "Grace and peace be multiplied." We can only practice addition, but the Lord practices multiplication, and so gives a far larger measure of blessing.

4. The reward for receiving a Prophet (2 Kings iv. 8-17). The wealthy Shunamite woman, whose heart had been blessed and helped by Elisha's ministry, desired earnestly to show her regard for him, and also serve God, and so she provided what has been so well known as "The prophet's chamber," that the man of God might always find a welcome and be free to come and go as he would. No longer knocking for admission, but finding the door of his room always on the latch. The last complaint of the Lord to His church was, "Behold, I stand at the door and knock." He was not granted free ingress, He could not come as He chose and find a welcome. Nay, rather when seeking admission, He was denied, for the knocking continues without any response. John xiv. 23, "If a man love Me, he will keep My words, and . . . we will come . . . and make our abode with him." xv. 4: "Abide in Me and I in you." Give Him welcome, and the free use of the heart and life. Withhold nothing, and then He will remember you before God, and there shall be additional joy in the heart. In the Shunamite's case, the reward for her hospitality was the promise that she should be the mother of a son. May not this benediction of God represent to us that the full and hearty reception of Christ as Lord will give power for soul-winning, and we shall become spiritually fruitful in bringing souls to God.

5. Restoration—Resurrection Life (2 Kings

iv. 18-37). The child was born and grew up for twelve years, when he suddenly sickened and died. He had life, but it faded under the power of the sun's heat in the harvest field. The mother laid the dead child in the prophet's chamber, and there left him until she could get the man of God back. Reaching him at Mount Carmel, she first declared in all the faith of her true heart, that *all was well.* She accepted her circumstances as those which the God of Israel had appointed her. Gehazi was sent back with the prophet's staff to lay on the dead child, but there was neither voice nor hearing. Then the Prophet came himself, and his prayer, together with contact with the dead body, brought it back to life. How full of instruction is all this. Sorrows will come: to whom must we turn? To the Lord Jesus. His truth will not avail. It may be a mighty rod in His hand, but by itself it can do nothing. "The letter *killeth*, but the Spirit *giveth* life." He said, "I am come that they might have life, and that they might have it abundantly." This restoration of the life of the child is an illustration of "life abundantly" given by the fresh

contact with the living Christ,

who ever liveth to make intercession for us, and who, through the Spirit dwelling in us, also makes intercessions with groanings, which cannot be uttered. How many are depending upon the mere assertions

and statements of truth. They will have no power for the newness of life.

6. The Poisoned Food cured (2 Kings iv. 38-41). The colleges for young men studying for the ministry appear to have been founded by Samuel, and were in the charge, more or less, of Elisha, as the leader of the religious life of the people. Some of these young men in a time of scarcity, had been out foraging for food, to add to their stock of provisions, and had found some wild vegetables, which they had brought back and had consigned to the head of the kitchen department, who had promptly added them to the soup then being prepared, ignorant of their poisonous properties. When the mistake was discovered, the prophet was summoned, who immediately cast in pure meal, and the poison was negatived. To-day the minds of thousands are poisoned by the current theological literature that denies the inspiration of the Bible, the accuracy of it, and seek to dissect, reject as spurious, and deny what is opposed to the human mind. Reason and human intellect have taken the place of revelation and inspiration, and consequently multitudes are injured. The only remedy is the Word of God concerning Christ (John v. 39), "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." The Lord warned against "the leaven of the Pharisees,'

which is *hypocrisy*, the "leaven of the Sadducees," which is the *denial* of the *resurrection*; and "the leaven of Herod," which is *worldliness* and the *fear* of man.

7. MULTIPLYING THE BREAD (2 Kings iv. 42-44). The state of scarcity had continued, and was affecting the resources of the young men, when a welcome gift arrived, but which proved far too small to meet the needs of two hundred men. Here Divine power was put forth, and the food was multiplied. This is the only case in the Old Testament of such a thing happening, and reminds us at once of the multiplying of the five loaves and two fishes, in order to meet the necessities of the five thousand men, who had been attending the great open-air services held by the Lord (Matt. xiv. 13-21). The ascension of the Lord has caused the

multiplying of the spiritual supplies

for all, so that any who receive, may be filled with good things, and none sent away hungry.

8. CLEANSING THE LEPER (2 Kings v. 1-19). Naaman, the Syrian, a great man, but a leper, heard of the prophet accidentally, through the little slave girl he had taken back to Syria. He came seeking the great deliverance from a loathsome disease, and brought a big fee expecting to have to pay largely. He was tested by one simple act of obedience, "Go

wash in Jordan seven times." Such an act was utterly repugnant to his feelings and to his pride, and he almost lost all by non-compliance therewith. Twice did our Lord heal of leprosy as recorded in detail. In Matthew viii. 1-5, in response to a believing prayer. In Luke xvii. by a test of obedience "Go, shew yourselves to the priest." As they went, they were cleansed. This appeal to *obedience* rings through the story of Elisha, and similarly through the New Testament teaching from our Lord's lips. All the clinging leprosies of sinful habit result from disobedience to the Holy Spirit. The same Lord is is prepared to deliver as instantaneously now as then.

9. COVETOUSNESS DEALT WITH (2 Kings v. 20-27). Gehazi's sin was a terrible one. Deceiving Naaman, telling lies about his master, attempting to deceive his master, he was detected by that spirit of discernment, and was condemned as he stood to a life-long banishment from the holy service he had been in, and was marked for life. Such is the solemn warning given against trifling with holy things, and seeking to make personal gain out of God's service. The Lord taught the same truth in his parables of the Rich Fool in Luke xii. 13-21, and of the Rich Man in Luke xvi. Judas was the Gehazi of the band of disciples. He fell under the same awful power, and sold his Lord for thirty pieces of silver.

10. MAKING THE IRON SWIM (2 Kings vi. 1-7).

The recovery of the lost axe head, which was a borrowed one, illustrates the desirability of the presence of the man of God under all circumstances: "ye know not what a day may bring forth." So life is a borrowed life. No one liveth to himself, and no one dieth to himself. Life has to be accounted for. The presence of Christ is essential for dealing with the contingencies that are arising unexpectedly continually. He can handle everything, for has He not been the Son of Man cast into the swiftly flowing waters of death, in order that the sunken soul might rise and be laid hold of and saved for ever? Zacchæus serves as an illustration of how the Lord recovered one who had slipped off the pathway of right, and was sunken in sin and covetousness. He died for that man's sin, he raised him to the high level of a worshipper, a servant of God, and a minister of good to the poor.

11. GETS THE EYES OF HIS SERVANT OPENED (2 Kings vi. 8-23). At Dothan, the Syrian armies had besieged the prophet, hoping to effect his capture, for he was a terrible hindrance to the carrying out of their plans against Israel. The young man who waited on the prophet was frightened when he rose one morning to find they were invested. Then the prophet prayed that his eyes might be opened to see the exceeding greatness of the power that was toward him and his Master, namely, the escort

of horses and chariots that encompassed the city, making an inner cordon which no Syrian army could pass. When the Lord came up with the two desolate-hearted disciples on the way to Emmaus, their eyes were holden that they knew Him not. So were the eyes of their understanding. How graciously he dispelled their fears, opened their eyes to recognise Him, their minds to the Scriptures, and the Scriptures to their minds. The prayer of the Apostle Paul in Eph i., is to the same effect.

12. THE RELIEF OF THE SIEGE OF SAMARIA (2 Kings vi., vii.). During a terrible time of famine caused by the investment of the city by the Syrian hosts, the prophet remained waiting on God and ready to reveal His will. At the moment when things were at their worst, and degradation had begun to mark out its victims, a message of deliverance was given, and Elisha announced the speedy break up of the famine, and an abundance of supplies within twenty-four hours. It was a revelation of sovereign grace, for at the very moment when God was about to visit in mercy, the king had sent an executioner to take off Elisha's head. The instruments chosen were four leprous men. God hath chosen the weak things and the base to confound the mighty and the great (1 Cor. i. 27, 28). In the midst of the grace, doom was pronounced by the same lips on the atheist who questioned the power, if not the very existence, of such a

God of deliverances.

The Nobleman who attended the king was trodden in the gate by the rush of the people who thronged the exit to get the food. Where grace is resisted, Law must pronounce its sentence of death. In Luke xv. and xvi. are revealed the two sides of Divine truth. The Lord never concealed the inevitable results of resistance to the will of God.

13. COMMISSIONING ANOTHER (2 Kings ix. 13). Elisha sent a young man with the horn of oil to anoint Jehu to be king over Israel, and to carry out the Divine orders of wrath against the idolatrous house of Ahab. He was well known as a messenger of God, for when Jehu's companions began to twit him with having been in secret conclave with such a man, he replied, "Ye know the man, and his communication!" He conveyed a Divine intimation to Jehu. So our Lord commissioned His disciples to carry the Divine message of mercy and power to all the world, and gave them the Holy Spirit (Acts ii.) as the authorisation for their work.

14. RESURRECTION OF THE DEAD (2 Kings xiii. 20, 21). This last of the series presents peculiar difficulties in the way of interpretation. While burying a man in a grave, the funeral party had all unconsciously re-opened the grave of Elisha. When the bones of the dead man touched the bones of Elisha, he was restored to life, to the intense

amazement and astonishment of the friends who were present. May not the story teach that contact with Christ under any circumstances will give life from the dead? How many believe Christ died for them, how few understand His resurrection from the dead? Yet

that touch of faith gives life

for His Word remains true: "He that believeth in Me, though he were dead, yet shall he live." One day the dead nation of Israel, whom the Gentile nations have been busy burying for a long time, will suddenly come in contact with him whom they have considered as dead and buried, even Christ their Messiah. "They shall look on Him whom they have pierced, and shall mourn." That will be lite from the dead for them.

We, too, may well take up the desire expressed by the Apostle Paul, "That I may know Him and the power of His resurrection" (Phil. iii. 10).

This concludes our all too brief survey of Elisha's life as a man of God, bringing every kind of mercy and deliverance to his people. Judgment was his strange work. Only two instances are recorded of this power being put forth; namely, in the case of the young people who mocked him, and who were mauled by the two bears, and the sentence on Gehazi and his family. "Grace and peace be

multiplied" may well be written over the beautiful story.

"God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things," etc. Heb. i. 1, 2. "Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip. How shall we escape if we neglect so great salvation" (chap. ii. 1-3)

TYPICAL KINGS—DAVID.

THIS study will fall into four sections:
1st, The History of David.
2nd, The enemies he encountered.
3rd, Preparations for the Temple.
4th, David as a Giver to God.

1. The History of David.

(A) HE WAS BORN IN BETHLEHEM: 1 Sam. xvi. 1. So also was the Lord Jesus, fulfilling the prophecy of Micah v. 2, as recorded in Matt. ii. 4, 5.

(B) HE WAS DESPISED by his brothers, who thought nothing of him: 1 Sam. xvii. 28. On the arrival of Samuel at the house, as recorded in 1 Sam. xvi, it was not thought necessary to send for David for the approaching solemn sacrifice, until he had been specially summoned. Similarly, in John vii. 5 we read concerning the family circle of the Lord Jesus, "Neither did His brethren believe in Him." He was unacknowledged and unrecognized by those who ought to have known Him best.

(C) ANOINTED by Samuel (1 Sam. xvi. 13), a Nazarite, amongst his brethren, by Divine command. This act was God's selection of him for the throne of

Israel, long before he would be acknowledged and in possession of the place of rule. The Nazarite of the New Testament, John the Baptist, baptized the Lord Jesus, who then was anointed by the Holy Spirit; yet He still waits for the acknowledgment by His nation and by the world that He is the rightful and God-appointed Sovereign, Matt. iii. 13-15.

(D) DAVID WAS PERSECUTED by the governing power of his day, personified in Saul the king: 1 Sam. xviii.-xxiv. It is a long, sad story of jealousy, hate, and treachery, because he was the chosen of God. The governing power in our Lord's time was the Pharisee class, officially acting in the Sanhedrin, or Council. They met again and again in order to plan His death, and to make away with Him, because He said He was the Son of God. The same motives underlay their actions towards Jesus as had actuated Saul against David. Matt. xii. 14 is the first of a series of plots that culminated in the arrest of the Lord and His being handed over to the Roman power for crucifixion.

(E) DAVID GATHERED A BAND OF FOLLOWERS during the time of his outlawry (1 Sam. xxii.), of three classes, those in Distress, in Debt, and Discontented. Their hearts were won by him; their circumstances were altered by him. He infused new life and hope into them, and they became in after years his mighty men, the record of whose exploits remains. Simi-

larly, we find it said of the Lord, "This man receiveth sinners and eateth with them." The Twelve, and then the Seventy, were the bands that He gathered around Him, when despised and persecuted. Afterwards they were the mighty ones of the Early Church, endued with power from on high. Cp. Matt. x. 1-5, Luke x. 1, John xiv. 12, and Acts ii.

(F) DAVID WAS TRIUMPHANT, and the day came at last when he was *acknowledged* by all Israel: 2 Sam. ii. 6 and v. 7. Saul was dead; the opposition to David ceased, and the purpose of God announced to him by Samuel at his anointing in Bethlehem is at length fulfilled. Not fully so as yet is the parallel fact accomplished in the case of the Lord Jesus. The Ascension was the hour of His triumph over all His foes. He reached the right hand of the Father, and there is He seated, according to the words of Psalm cx. 1. The triumph has been in the sight of God. The climax is yet to be reached when all Israel shall acknowledge Him as Messiah, and all the world as King of kings.

2. His Enemies.

These fall into three groups: (A) Saul's family; (B) Adjacent nations; (C) His own family.

(A) SAUL'S FAMILY. 2 Sam. ii.-iv. record the attempt made to establish Ishbosheth, Saul's son, as successor to his father, instead of David, the Lord's

Anointed, under Abner, the commander-in-chief of that section of Israel. Very persistent and bitter were the efforts made to supersede the new *regime*. So when Christ is proclaimed and accepted as King in the heart, the SELF-life and the FLESH, that have hitherto held sway, make strenuous efforts to retain the control, until finally beaten and ousted by the Divine power: Gal. v. 17.

(B) ADJACENT NATIONS—five in number: 2 Sam. viii. 1-14—Philistines, Moab, Syria, Edom, Ammon.

PHILISTINES were the sworn foes of Israel, and perpetually invading the country. They are symbolical of the various forms of *Unbelief* that ceaselessly attack the Church of God. The language of Goliath of Gath aptly indicates the attitude of this foe: "*I defy the armies of the living God.*" From the worst phase of *Defiance* to the insidious phase of *Doubt*, hostility to Christ's Government is maintained. *Unbelief* met the Lord Jesus at the very outset of His ministry. *Unbelief* met Him on the threshhold of the empty tomb, on the morning of resurrection, and ever since it has been the great foe, opposing and invading, and working havoc whenever possible in His kingdom.

MOAB AND AMMON were related, being the descendants of Lot, and therefore also distant connections of Israel. God had purposes of grace for these had

they but obeyed and learned obedience to Him. From their very first contact with Israel, however, they had shown the strongly hostile spirit, and were perpetually ranging themselves on the side of Israel's enemies. David had to bring them into subjection at the outset of His reign.

Allied to the Antagonistic power of the world on all sides is False Religion—the *form* of godliness without the power—that which has had some connection with the original truth of God, but is hostile to the reign of grace, to the sovereignty of a Crucified but Risen Lord. On all sides are the Worldly Religious systems and people who are opposed to all Evangelical preaching and practice. Gal. iv. 9: "Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly elements, whereunto ye desire to be in bondage again?" This may represent "Moab and Ammon" ascendancy in the Church of God, and opposed to Christ.

Syria lay to the north of Israel; it was an old-world power, that frequently invaded and devastated portions of the land. Its subjugation was imperative for the peace and prosperity of the kingdom; hence David's campaigns for that purpose. The World Power has always been the insidious foe of the Church of God. "*Society*" governs too often where Christ alone should be exalted. When He is en-

throned and given the kingdom, then this old power has to give way and be kept within its own boundaries, governed by its own king, and totally distinct from the kingdom of Christ. Every disloyalty amongst the Israel of God is taken advantage of by the ever-watchful Syrian world-power to do some damage, and in some measure reinstate its authority. 1 John ii. 15-17: "Love not the world, neither the things that are in the world," etc.

EDOM, the descendants of Esau, the twin-brother of Jacob, was always another bitter foe of Israel, occupying the mountainous region of Seir, to the south and south-east. A Relative of Israel, an apostate people from the simple worship of Jehovah, "profane" like their ancestor, the nation is characterized by its HATRED OF ISRAEL. It gloried in every reverse that Israel sustained; it had no sympathy with the new *regime* of David, and therefore was ranked among the enemies that had to be subdued and rendered harmless to do further mischief. "All the Edomites became servants to David."

One feature the Lord mentions of the attitude of the world towards Himself is *Hatred*, John xv. 18-20, "Ye know that it hath hated Me .... the world hateth you ...." Yet God so loved the world. Its hatred is utterly unreasonable and inexcusable.

(c) APOSTACY UNDER ABSALOM. The last phase

of opposition to David was the worst. It came from those who bore his name, the members of his own family, who hated his rule and would not submit to his authority. Towards the close of his reign the great civil war and rebellion led by Absalom occurred. It was planned by this son, a remarkably beautiful and attractive man, to attempt to seize the Capital, take the throne, and dispossess his father.

And yet the treatment he had received had been nothing but kindness and forbearance. Guilty of an atrocious act of murder, in the assassination of his brother Amnon, he had nevertheless been permitted after three years to return to Jerusalem, pardoned by his father. True the pardon was an *illegal pardon*, based on love and compassion, not on law. The guilty son had never been tried for his sin. The pardon was unsought by him, and therefore it had no moral effect on his character. It was the manifestation of a father's Love at the expense of a king's Righteousness, and was therefore calculated to harden rather than soften—to make the subject of it think lightly of sin, instead of repenting of it. No sooner was Absalom reinstated than he used his position to undermine the loyalty of the people, and succeeded in driving the king temporarily from Jerusalem, until he was overthrown in the Wood of Ephraim and his army destroyed with a terrible slaughter.

The doctrine so universally proclaimed nowadays of the Universal Fatherhood of God has in it the most dangerous elements of error. It practically teaches the mercy and forgiveness of God at the expense of Righteousness and the due expiation for sin. It virtually makes out that God will treat all cases as David treated Absalom, forgiving them without repentance, and thus showing His Love. Were such a thing possible, the same result would follow, namely, the Subversion of Divine Authority. The effect of such teaching is seen in the denial of the Atonement and the need for a Sacrifice for Sin. This is quickly followed by a repudiation of the Authority of Christ, His Lordship denied, His precepts ignored, and thus the heart is ready for any overt acts of apostacy and rebellion that may be suggested. This doctrine, with others, is the preparation for the final Apostacy, for the reception of Antichrist, in order to attempt the overturning of Christ's kingdom on earth. New Testament Scripture predicts it in such passages as 1 John iv. 3 and 2 Thess. ii.; and the overthrow of such apostacy will be as unexpected and sudden as was the overthrow of Absalom. Divine intervention—namely, the appearing of the Lord Jesus in great power and glory—and the subsequent establishment of His kingdom on the earth, are the events foretold.

3. Preparation for the Temple.

During the many years of perpetual war and strife for the obtaining and maintaining of the kingdom, the heart of David had been set upon the Building of the Temple for the permanent habitation of the Ark of the Covenant. When his purpose had been fully made known, Nathan the prophet delivered to him the message of God that his son, and not himself, was to do that great work. In the meantime David made preparation, and accumulated the necessary materials, that there might be no delay in the completion of the work, when the season of conflict should end and the reign of peace should follow.

Three details of preparation must be studied: *(a)* the Site, *(b)* the Patterns, *(c)* the Provision.

The Site.

(A) THIS WAS ARAUNAH'S THRESHING-FLOOR in Mount Moriah, 2 Chron. iii. 1, where at an earlier period of his history David had offered sacrifice to make atonement for the national sin, as recorded in 1 Chron. xxi. The numbering of Israel had been proceeded with, apart from the Divine institution of the payment of the atonement money, hence wrath had broken out against them. David perceiving the sin and his own share in it, purchased the site, the oxen, the implements, etc., of Araunah, and then made atonement, afterwards reserving the site for the

Temple. It was the *very spot* where Abraham had offered up Isaac many years before (Gen. xxii.) Sacrifice, Substitution, Atonement, Obedience were all thus concentrated here, and no more fitting place could be found. The *Foundation* of the Temple of God that is being formed by Christ is His own atonement; 1 Cor. iii. 11, "Other *foundation* can no man lay than that which is laid, which is Christ Jesus." All true and permanent worship must be upon this basis. Only here can there be any communion between God and a sinner.

The Patterns.

(B) THIS TEMPLE IS USUALLY CALLED "SOLOMON'S TEMPLE," but there must be no mistake made as to the Designs being Divine, and not Solomon's, At the close of his reign David summoned his son to him to give him the great charge as to the Building, and in 1 Chron. xxviii. 12-19 gave him "the *pattern* of all that he had by the Spirit." "All this, said David, have I been made to understand in writing from the hand of the Lord, even all the works of this pattern."

Nothing was left then to human ideas of beauty or strength or furnishing; for nothing more was needed. How sadly has been lost the plan and pattern of the Building of the Church, the Temple of God, that was Divine in its origin! Eph. ii. 21 tells us of this

Church as a Temple and a Habitation of God through the Spirit. One day there will collapse all the scaffolding and human additions, and embellishments and ornamentation, and in all its original beauty will be seen the *perfect* Design and the *Complete* Temple.

The Provision.

(c) DAVID MADE WONDERFUL AND MANIFOLD PROVISION for the Temple, in all sorts of necessary materials. In 1 Kings v. 17 are mentioned *the Stones for the foundation*, great, costly, and hewn stones. Then in 1 Chron. xxix. 4 he enumerates the following, *Gold*, *Silver*, *Brass*, *Iron*, *Cedar wood*, *Onyx stones*, *Stones to be set* for inlaid work, and *Marble*. (The symbolical meaning of these materials was given in the January number of this series, and therefore need not here be repeated.) The stones, however, may suggest a further line of thought. St. Peter speaks of "*living stones*" in 1 Pet. ii. 5, namely, believers in Christ, brought on to the foundation, built up a spiritual house. Whence were these stones obtained? From many quarries; and then were shaped, hewn, polished, and fitted for their respective places in the Building.

Many were rough, deeply buried, needing dynamite to dislodge them, and then taking much time and patience to shape. The Dying Thief, Zacchæus,

the Philippian Jailor, Saul of Tarsus, Mary of Magdala, Onesimus, were specimens of this class. How the Spirit of God wrought, and brought them up from the darkness of sin, opposition to Christ, heathenism, and Satanic possession. Another group is suggested by such names as Nicodemus, Nathanael, Barnabas, Lydia, Joseph of Arimathœa: these were stones lying nearer the surface, not needing such dislodgment, yielding rapidly and easily to the treatment necessary, taking on the polish of Grace, and fitting into their places as Corner Stones. Then we have the Ethiopian Eunuch, the Pythoness of Philippi, the Lystra Cripple, splendid samples from heathen quarries, followed by the great Ephesian, Colossian, Galatian, Thessalonian supplies, all good quality, all handled by the same mighty power and fitted for the Building. Thus the foundation-courses were laid in the first century, and ever since the materials have been added to, an ever-increasing quantity, obtained only at great cost, and awaiting the completion of the glorious structure.

The process of preparing is only accomplished by Tools of the best Chilled Steel, whose edge can never be turned. Here are some of these implements: "Mortify," "Crucify," "Reckon dead," "Yield yourselves," "Present your Bodies," "Quench not the Spirit," "Love not the World," "Be Separate," "Be Holy." The noise of hammer and many tools of

iron is still heard. The Church of God is still in the hands of the Spirit for shaping, altering, polishing, placing, etc. Discipline, Trials, Sorrows, Losses, Afflictions, all combine to produce the beauty in shape and fitness for His Habitation.

4. The Giver.

DAVID AS A GIVER TO GOD all through his reign-making preparation, stands out most beautifully as a type of Christ.

1 Chron. xxii. 14, "In my poverty I have prepared for the house of the Lord"—or "in my affliction." His sorrows never stayed his heart or hand. Similarly, Phil. ii. 7, "Christ emptied Himself." 2 Cor. viii. 9: "Ye know the grace of our Lord Jesus, He was rich, yet for our sakes *He became poor*." In the poverty and affliction of His earthly life and the Cross He prepared for the glorious Temple.

"WITH ALL MY MIGHT," says David, (1 Chron. xxix. 2). He gave himself wholly to the work. The Lord Jesus poured out His soul in the mighty work, and has proved Himself "mighty to save" (Isa. lxiii. 1).

"WITH MY AFFECTION" (1 Chron. xxix. 3). "I have loved you" (John xv. 9). "Having loved His own which were in the world He loved them unto the

end" (John xiii. 3). "Unto Him that loved us" (Rev. i. 6)—loved with everlasting love.

"WILLINGLY" (1 Chron. xxix. 17). "I delight to do Thy will, O My God; yea, Thy law is within My heart" (Heb. x. 7). "I have finished the work that Thou gavest Me to do" (John xvii. 4).

"OF THINE OWN HAVE WE GIVEN THEE," "All is Thine own" (1 Chron. xxix. 14 and 16). "All Mine are Thine," "The men whom Thou gavest Me" (John xvii. 10). And so we are given to God by Christ; we are given to Christ by God. Doubly secure; doubly owned; kept for the glory *that is to be revealed.*

TYPICAL KINGS—SOLOMON.

THE reign of David as king over Israel was essentially a reign of War: that of Solomon his son was essentially a reign of Peace. The story of the reign will be found in 1 Kings i.-xi. and 2 Chron. i.-ix. As the reign of Peace, and the time in which the Temple was built, it is typical of the future Millennial reign of Christ. Otherwise the story is a sad one of failure and departure from God in the midst of knowledge and revelation of the will of God.

The study will fall into five Sections: 1. Getting Rid of Enemies. 2. Temple Building. 3. Wisdom. 4. Peace. 5. The Throne.

1. Getting Rid of Enemies.

WHEN SOLOMON WAS PROCLAIMED KING there was urgency in the affairs of the kingdom, inasmuch as David was slowly dying, and a new rebellion had suddenly sprung up, strongly supported by leading men near the throne. These men were Adonijah, an elder brother, Abiathar the priest, and Joab the commander-in-chief. The rebellion was all the more

serious inasmuch as it was a move against the known decree of David, as the expression of the revealed will of God in the matter of the succession.

Adonijah was a *Usurper*, stealing away the hearts of the people, as his brother Absalom had attempted earlier. He went a step further, being anointed and proclaimed king at Enrogel, and summoning to himself "the king's sons and all the men of Judah."

Abiathar was the embodiment of Religion taking sides against Divine revelation and supportng rebellion. He knew better, he was able to come in touch directly with the will of God, therefore his sin in supporting a Usurper was all the more heinous. It was the worldly-religious element exalting another in the place of the Lord's Anointed.

Joab, the Commander-in-chief, was a *Traitor*. In him David had placed implicit reliance, and he had the ear of the army. It was Force combining with Religion to sustain the Usurper—a strong coalition that at first looked formidable enough.

Then there existed another rebel, a secret one, Shimei, who had met and cursed David on the dark day of his flight from Jerusalem. He was a *Blasphemer* and a *Scorner*.

To meet these enemies, Solomon was hastily but effectively proclaimed king by Zadok the priest and other leading men, and the aggressive rebellion

immediately melted away. His first act was to get rid of his foes, and so prevent further rebellion.

In Matt. xiii. 41 is a remarkable text, referring to the close of the present dispensation, and the preliminary steps to the ushering in of the kingdom of our Lord: "The Son of Man shall send His angels, and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity." Who will be found especially thus to be dealt with? There will be the Beast and the False Prophet described in Rev. xix. in formidable rebellion, usurping the kingdom, the world-power allied to religious-power, and both are to be cast alive into the lake of fire, verses 19, 20. Treachery will be found allied therewith; many who had been intimate with Christianity, and professed friendship like Judas Iscariot, will be found in open hostility. Also those described in 2 Thess. i. 8, "that know not God, and that obey not the Gospel"—scornful of the truth and wilfully ignorant of God. The great Millennial reign of Peace must be ushered in by getting rid of all these enemies. Not by grace, but by force. The Silence that has lasted so long will be broken, and the Voice of the Lord, full of majesty, will overthrow the Powers of darkness.

2. Temple Building.

THE NEXT GREAT FACT IN SOLOMON'S REIGN was the Building of the Temple on Mount Moriah, for

which David had made such munificent provision —Built, Dedicated, Filled with the Glory—in the building of it no sound of hammer or axe or any tool of iron was heard. All this part had been done beneath the surface, in the quarries, away from the site. Every part had been designed to fit, and to fall into its place quickly and quietly, 1 Kings vi. 7. When complete, Solomon offered it in holy dedication to God in prayer, 1 Kings viii. It was the presentation to God of the Temple for His acceptance. This was signified by the glory of God descending and filling every corner of the building, so that the priests could not stand to minister, 2 Chron. vii. 1-4. All this is typical of the great events to usher in the great reign of our Lord Jesus. The Church, which is the Building of God, the Temple of God, will be quickly, quietly, and suddenly complete, built on the foundation of the Atonement. All discipline, sorrow, chastening, preparation ended; "no more pain, or death, or crying, the former things passed away;" presented to God without spot or blemish, dedicated for ever to Him, and then filled with the glory. "To set you before the presence of His glory without blemish in exceeding joy," Jude 24; "Then He shall come to be glorified in His saints, and to be admired in all them that believe," 2 Thess. i. 10.

3. His Wisdom.

"God gave Solomon wisdom and understand-

ING exceeding much, and largeness of heart . . . . Solomon's wisdom excelled the wisdom of all the Children of the East, and all the wisdom of Egypt. For he was wiser than all men. . . . And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth which had heard his wisdom" (1 Kings iv. 29-34). In 1 Kings x. is the story of the visit of the Queen of Sheba—a specimen of the heathen seeking after Solomon.

In all this we perceive the beautiful type of the future purpose and promise of God, as described in Psalm lxxxix., Isa. lx. 14, and Psalm lxxii., and other passages of Scripture. The earth shall be full of the knowledge of the Lord. Christ, the Wisdom of God and the Power of God, will be sought after and found by nations and their rulers. Isa. lxvi. 18 declares "The time cometh that I will gather all nations and tongues, and they shall come and shall see My glory," etc. See also Zech. xiv. 16, 17 and Isa. xi. 9. He who has been despised and rejected shall then be sought after and acknowledged by all.

4. Peace.

DURING SOLOMON'S REIGN THERE WAS NO WAR. In this was the great contrast to the reign of his father. 1 Kings iii. 12-14 describes the revealed purpose of God towards him—the enduement of power and wisdom—so that his reign might be mar-

vellous in every way. Yet there was veiled rebellion and secret disaffection seething beneath the surface, but not suffered to break out into open act, 1 Kings xi. 26. Similarly we read concerning the future reign of the Lord: "He maketh wars to cease unto the ends of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire" (Psa. xlvi. 5). During all the predicted period no hand shall be raised; nation shall not rise against nation, neither shall they learn war any more. But all hearts will not be loyal to him. In three places in the Psalms where reference is made to the reign of the Lord *feigned obedience* is spoken of in the margins, namely, in Psa. xviii. 44, "The strangers shall yield feigned obedience;" lxvi. 3, "Through the greatness of Thy power shall Thine enemies yield feigned obedience;" lxxxi. 15, "The haters of Jehovah shall yield Him feigned obedience." Righteousness, the wisdom of God, purity, and faith will be unpopular with multitudes then as now; and at the close of the Millennium we read of the great final rebellion led by Satan, when all these will rally to the standard and seek to overthrow the throne of Messiah.

5. The Throne.

In 1 Kings x. 18-20 is the description of Solomon's Throne: "The king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was

round behind; and there were stays on either side by the place of the seat, and two lions standing beside the stays; and twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

The Throne.—"Righteousness and judgment are the foundation of Thy throne; mercy and truth go before Thy face" (Psa. lxxxix. 14. A king shall reign in righteousness. This is the great feature of Christ's throne, and the world has yet to know the effect of such a rule.

Of Ivory—the symbol of purity and strength. "And I saw a great white throne, and Him that sat on it" (Rev. xx. 11). Before that throne of executive power and perfect administration shall earth's inhabitants stand, there to receive the administration of His righteousness.

Overlaid with the finest Gold.—Gold is the symbol of eternal glory, untarnished by any human failure or alloy of selfishness. "Thy throne, O God, is for ever and ever." The glory of it is eternal, because the righteousness of it is unassailable. How tremendous must be the power from the throne against all rebellion and sin!

Six Steps to the Throne.—It was approached by gradations. "Let us draw nigh boldly to the throne of grace" (Heb. iv. 16). To those who know

the Occupant of the throne as the High Priest who has made atonement for sin, there need be no fear or shrinking. There is a welcome from Him, and a gladness at any approach into His presence.

Step No. 1. REPENTANCE—the surrender of the mind and will to Him absolutely: "Repent ye therefore . . . that there may come seasons of refreshing from the presence of the Lord" (Acts iii. 19).

Step No. 2. FAITH—implicit trust in His wisdom and power; no more self-confidence or self-assertion, but the acknowledging that His wisdom excels all: "I am not ashamed, and I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

Step No. 3. OBEDIENCE.—The surrendered will and trustful heart is now prepared to act in loyal obedience: "What saith my Lord unto His servant?" (Josh. v. 14). "What shall I do, Lord?" (Acts xxii. 10.

Step No. 4. DEDICATION—self-surrendered and accepted, that only the purposes of the king may be carried out in the life. "Yield yourselves unto God, and your members as instruments of righteousness unto God" (Rom. vi. 13).

Step No. 5. SERVICE OR SUFFERING.—The King has many behests and many outlets in service. Some

of them will involve suffering and loss temporarily. On this Step must be heard "Counted worthy to suffer;" and then in response to the appeal "Whom shall we send and who will go for us?" will come the heart-response, "Here am I; send me" (Isa. vi. 8).

Step No. 6. COMMUNION—an inexpressible fact. Fellowship with the King, intimacy with Him, taken into His Councils, sharing His thoughts and plans, one of His confidential friends. It is the highest Step, the Step nearest Him, within reach of the Golden Sceptre, within reach of His ear. "Truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i. 3). "They dwelt with the king for his work."

Let us then draw near boldly unto this throne of grace and power, established on the principles of eternal righteousness and faithfulness.

There were Stays, or Hands, on either side. The Seat is immoveable; no revolution can overthrow it, no rebellion can shake it or cause the Occupant even temporarily to vacate it. "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 14).

THE LIONS—symbols of majesty and strength—are the Protection to His person, the Guardians of His power. In the description of the throne, as seen

by John in Rev. iv. 6, are the words, "In the midst of the throne and round about the throne were four living creatures, full of eyes before and behind." Unapproachable by any save those who have the right of admission into the King's presence.

THE TWELVE LIONS on the six steps in a similar way suggest protection to His people, to all who come to worship and pay homage to the King.

In conclusion, let us take a glance at the Psalm, "Touching the King," namely, xlv. It is the most detailed and beautiful description of Him whom loyal hearts are longing to see.

"*Thou art fairer than the children of men*," ver. 2—chiefest among ten thousand and altogether lovely, though when on earth of no form or comeliness.

"*Grace is poured into thy lips*," ver. 2. If here in the days of His humiliation they said, "Never man spake like this man," and "They all wondered at the gracious words that proceeded out of His lips," what will those lips utter from the throne of glory?

Thy Throne—for ever and ever, ver. 6. Heb. i. 8.

Thy Sceptre—righteousness, ver. 6. No unforgiven, unholy one can touch the top of that Golden Sceptre. It is held out for those who have obtained the righteousness of faith, "to whom the Lord imputeth not iniquity."

Thy Sword, ver. 3.—Justice and equity, the Word of God, the revealed truth that has been made known already, by which all who have heard it are to be judged, Heb. iv. 12.

Thy Right Hand, ver. 6—the symbol of executive power, Isa. xli. 10.

Thine Arrows, ver. 5—the Decrees of the King touching His enemies who will not yield. He has power from God to execute judgment, John v. 27.

Thy Garments, ver. 8—they are sprinkled with blood—His own blood, the reminder of the Cross and conflict with Satan and sin. They are full of a strange unearthly aroma of love.

Thy Honourable Women, ver. 9—these are some of the attendants on the king and queen—the maids of honour, recipients of the royal favour and grace.

The Queen, ver. 9, the Bride of the Lamb, the Church which He has purchased with His own blood, Eph. v. 27.

The Anointing, ver. 7, with the oil of gladness—the joy of Resurrection from the dead and victory over the grave and death.

The Palace, ver. 15—the Home of the King: "I go to prepare a place for you" (John xiv. 3).

Thy Name, ver. 17 — an everlasting Memory of goodness and love, to be an everlasting praise—above every name—as ointment poured forth, Cant. i. 3; Psa. lxxii. 15.

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY."

A TYPICAL MAN—JOSEPH.

NO prominent feature of character stands out in Joseph's life. His is an all-round character, remarkable for consistency, genuineness, evenness, faithfulness, and a carrying out of principle under every variety of circumstance. "Mark the perfect man, and behold the upright." No failure is recorded of him. He was prosperous in all things, and in all circumstances. The secret of the Lord was with him, he stayed himself upon the living God, and so was always an overcomer. He is an illustration of the truth stated in 1 John v. 4, "This is the Victory that overcometh the the world, even our faith." Among his brethren who hated him, a slave in the house of Potiphar, who trusted him, in prison under a false charge, at the right hand of Pharoah, and lastly in the presence of the men who had so fearfully wronged him, and caused him such unspeakable sorrow and suffering, he is always the Overcomer. He walks in the fear of God, permits no feelings of revenge, ambition, vainglory, resentment, or malice, ever to affect him. In these many ways he is the most exquisite miniature of the Son of Man, the Lord of Heaven.

What sustained him all through the dark part of his history, must have been the truth revealed to him by God in the two dreams he had as a lad at home (Gen. xxxvii. 6-11). They were the source of his strength and confidence. God had said certain things concerning him, and they must be so, sooner or later. In the pit, in slavery, in prison, on the throne, he kept looking out for their fulfilment. How frequently in the Gospel narrative of the life of the Lord Jesus do we find the words from His lips, "It is written," "That it might be fulfilled," "Have ye never read." These things sustained the heart of the Lord from Bethlehem to Calvary. Then beyond was the joy set before Him, the Resurrection and Exaltation to the right hand of God, the glorious yielding to Him of His enemies, the confession of their sin and of His Name; and the world-wide blessing yet to be through His reign in righteousness. It was the knowledge of the purpose of God that sustained Him all through the earthly life of humiliation and sorrow.

If thus the Christ was sustained on earth, so must the Christian be. Scripture contains the purpose of God for His people. To be ignorant of His promises and purposes will be to despair and doubt in trial, and to cast away confidence in God. There must be dark places to pass through, mysterious circumstances to encounter, but God is overhead, and over-ruling, and faith is able to overcome.

The story of Joseph falls into three sections. 1st, Humiliation; 2nd, Exaltation; 3rd, Sovereignty. In all three there are a large number of typical facts foreshadowing Christ. We give but a selection of them.

1. Humiliation.

Gen. xxxvii. 3. Loved of his father.	Matt. iii. 27. Thou art my beloved Son.
Gen. xxxvii. 2. He fed the flock.	John x. 11-14. I am the Good Shepherd.
Gen. xxxvii. 4, 5. Hated by his brethren.	John xv. 25. They hated me without cause.
Gen. xxxvii. 5. Not believed in.	John vii. 5. Neither did his brethren believe in Him.
Gen. xxxvii. 7-9. In his dreams obeisance was made to him.	Col. i. 18. In all things He might have the pre-eminence.
Gen. xxxvii. 8. "Shalt thou reign over us?"	Luke xix. 14. We will not have this man to reign over us.
Gen. xxxvii. 11. He was envied by his brethren.	Mark xv. 10. He knew that the chief priest had delivered Him for envy.
Gen. xxxvii. 13. Sent to	Luke xx. 13. I will

seek his brethren, and he quite willing to go, having no feelings of envy or mistrust.	send my beloved Son. It may be they will reverence him when they see him.
Gen. xxxvii. 13. Joseph's answer, Here am I!	Psalm xl. 7, 8. Lo, I come to do Thy will, O my God, yea, Thy law is within my heart.
Gen. xxxvii. 18. Conspired against.	Mark xiv. 1. The chief priests and scribes sought how they might take him by craft and put him to death.
Gen. xxxvii. 23. Stripped him, and dipped his coat in blood (scarlet).	Matt. xxvii. 28. They stripped him and put on him a scarlet robe.
Gen. xxxvii. 28. Sold him to the Midianites for twenty pieces of silver.	Matt. xxvi. 15. They covenanted with Judas for thirty pieces of silver.
Gen. xxxix. 1. Became servant to Potiphar in Egypt.	Phil. ii. 7. He took upon him the form of a servant, and was made in the likeness of men.
Gen. xxxix. 2. The Lord was with him.	John viii. 29. He that sent me is with me:

	the Father hath not left me alone.
Gen. xxxix. 4, 8. All that Potiphar had he put into his hand.	John iii. 35. The Father hath given all things into his hand.
He hath committed all that he hath into my hand.	Matt. xi. 27. All things are delivered unto me of My Father.
Gen. xxxix. 6. Joseph was a goodly person and well favoured.	Luke ii. 52. Jesus increased . . . in favour with God and man.
Gen. xxxix. 20. Bound in the prison with prisoners.	Matt. xxvii. 2. When they had bound him they led him away. 16. They had then a notable prisoner called Barabbas.
Gen. xl. 2, 3. Two of Pharaoh's officers were in prison.	Luke xxiii. 32. There were also two others malefactors, led with him.
Gen. xl. 12-13. He gave a message of life and salvation to one of them.	Luke xxiii. 43. To one of the thieves, To-day shalt thou be with me in paradise.

Gen. xl. 14. Think on me.

Make mention of me.

1 Cor. xi. 24. This do in remembrance of Me.

Matt. x. 32. Confess me before men.

How utterly all the hopes and promises in the dreams seemed flung away! Sin has triumphed: the brothers have succeeded at every point, there is no hope, no help. But God was with him: "My ways are not your ways, saith the Lord." Cleopas and his companion rightly phrased the disappointment in the hearts of disciples concerning Jesus, when they said, "We trusted that it had been He which should have redeemed Israel; and beside all this, to-day is the third day since these things were done." Did not sorrowing Jacob say when he saw the coat of Joseph saturated in blood, "Joseph is, *without doubt*, rent in pieces!" Had he remembered and believed the Word of God given in the dreams, he would have trusted and not been deceived by appearances. All *seemed* lost, nothing *was* lost. God was working out his own plans of grace through Joseph, for his brethren and their families, and for the surrounding nations of Egypt. So through Jesus God has been working out marvellous plans of grace for the Jewish nation, and for the whole world. Nothing had happened by accident to Joseph. Concerning the Lord, Peter said, "Delivered by the determinate counsel and foreknowledge of God the Father."

All unknown to those who hated him most, God is preparing him to be their saviour and king. Their hearts will yet be melted, their knees will yet bow, and their tongues will yet confess that Joseph, whom they despised and sold and got rid of, is *their lord and saviour*. And God has promised unto His well-beloved Son, that every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

2. Exaltation.

This was as sudden and unexpected as had been the humiliation when Joseph was seized, stripped, and flung into the pit. No human intervention planned or known by him accomplished it. GOD DID IT. The dreams of Pharoah the king troubled him, and he sought for an interpreter. This reminded the butler of his former prison companion, who was immediately sent for, and was able to solve the mystery and give advice as to future proceedings.

Gen. xli. 14. Loosed.

Acts ii. 24. Whom God raised up having loosed the pains of Death.

Gen. xli. 28. Can we find such an one as this in whom the Spirit of God is?

Rev. iii. 1. These things saith He, that hath the seven Spirits of God.

Gen. xli. 40. Thou shalt

Heb. iii. 6. Christ as a

be over my house.	Son over His own house.
Gen. xli. 40. Only in the throne will I be greater than thou.	Heb. i. 13. Sit on My right hand till I make thy foes thy footstool. The righthand seat is next the throne occupied by the heir to the throne.
Gen. xli. 43. Bow the knee.	Phil. ii. 10. Every knee shall bow.
Gen. xli. 55. Go unto Joseph, what he saith unto you, do.	Jo. ii. 5. Whatsoever he saith unto you, do it. Jo. vi. 6-8. Lord, to whom shall we go? Thou hast the words of eternal life.
Gen. xli. 56. The famine was over all the earth. Joseph opened all the storehouses.	Jo. vi. 51. The bread that I will give is My flesh, which I will give for the life of the world. Luke xxiv. 32. He opened to us the Scriptures.

3. Sovereignty in grace.

The closing section will shew us the use Joseph

made of his position and power to meet the needs of all, even of his enemies. "If thine enemy hunger feed him, if he thirst, give him drink, for in so-doing thou shalt heap coals of fire upon his head." The abundance stored was enough to meet the need of all nations that could get to Egypt, and that heard of the supplies, not without money, it is true, and here the parallel fails, for the glorious Lord invites every one that is thirsty to buy without money and without price.

Gen. xli. 57. All countries came to buy.	Isaiah xlix. 6. I will also give thee a light to the Gentiles that thou mayest be my salvation unto the ends of the earth.
Gen. xlii. 7, 8. The visit of his brethren — he knew them.	Jo. ii. 24, 25. He knew all men. And needed not that any should testify of man; for He knew what was in man.
Gen. xlii. 8. They knew not him.	Jo. i. 10, 11. The world knew Him not. His own received Him not.
Gen. xlii. 22. Behold also his blood is required!	Acts v. 29. Ye intend to bring this man's blood on us!

Gen. xlii. 24. He wept.	Luke xix. 41. He beheld the city and wept over it.
Gen. xlii. 25. Joseph commanded to fill their sacks with corn.	Jo. i. 16. Of His fulness have all we received, and grace for grace.
Gen. xlii. 25. And to restore every man's money into his sack.	Isaiah lv. 1. Come buy —without money and without price.
Gen. xlii. 25. Give them provision by the way.	Phil. iv. 19. My God shall supply all your need according to his riches in glory by Christ Jesus.
Gen. xliii. 16. On their second visit to Egypt, Joseph commands : Make ready — these men shall dine with me.	Luke xv. 23. Bring hither the fatted calf and kill it, and let us eat and be merry.
Gen. xliii. 23. "Peace be unto you."	Jo. xx. 21. Peace be unto you.
Gen. xlv. 1-4. Joseph made himself known.	Luke xxiv. 31. Their eyes were opened and they knew Him. Rev. i. 7. Every eye shall see Him.

Gen. xlv. 3. They were troubled at his presence.	Zech. xii. 10. They shall look on Him Whom they have pierced, and they shall mourn for Him.
Gen. xlv. 5-7. God did send me before you to preserve life. God sent me before you to preserve you.	Jo. iii. 16. God so loved the world that He gave His Only-Begotten Son. Jo. x. 10. I am come that they might have life, and that they might have it more abundantly.
Gen. xlv. 8. So then it was not you that sent me, but God.	Acts. ii. 23. Him being delivered by the determinate counsel and fore-knowledge of God the Father.
Gen. xlv. 26-28. Joseph is yet alive!	Heb. vii. 25. He ever liveth. Rev. i. 18. I am He that liveth and was dead, and behold I am alive for evermore.

Here we bring to a close our study of the parallel between Joseph and the Lord Jesus. Reading again

the story of His life in the Gospels, are we not struck with the fact that the Lord's character is not remarkable for *anything*, but for EVERYTHING? Most men have their strong and weak points. He had *no weak* points, all were equally strong and developed—the Son of Man unequalled, unapproached, but drawing near unto us to strengthen our weak points, confirm our strong points, shew us Himself as the Example, and then give us His Spirit that we may be like Him, till we see Him, when we shall be for ever like Him. Till then, let us learn of Him as our Shepherd, Leader. Prophet, Priest, and King, THE MAN CHRIST JESUS.

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